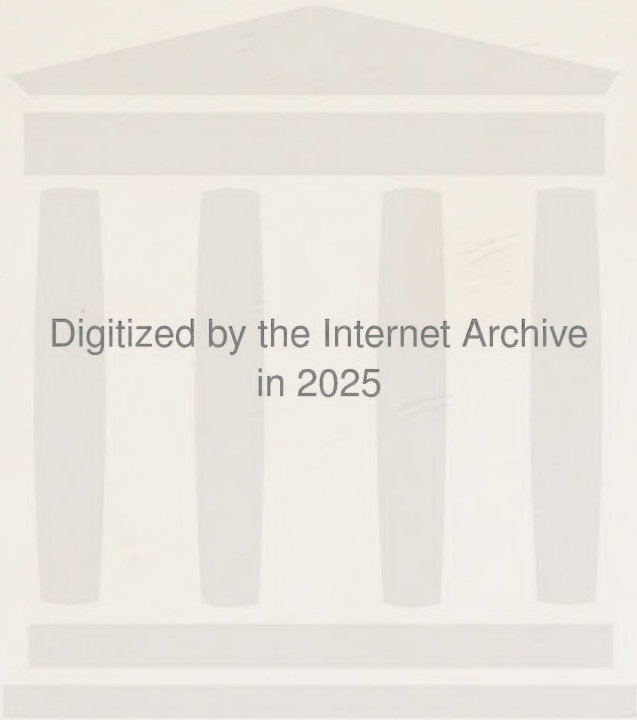
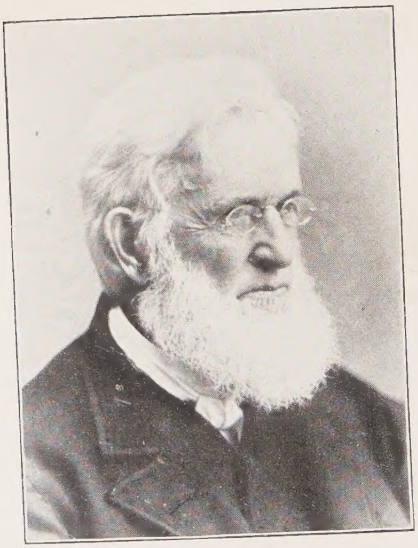
THE DRAMA OF TWO CITIES

OR

THE REVELATION
OF JESUS CHRIST


Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_T4-AKE-127



G. A. Adams

The Drama of Two Cities

OR

The Revelation of Jesus Christ

BY
REV. GEORGE ATHEARN ADAMS

"Write the things thou hast SEEN, and the things which ARE, and the things which shall be hereafter."—Rev. 1:19.

Toledo, Ohio:
The Express Publishing & Printing Co.
1907

Copyright 1907, by Ellen Adams
Perrysburg, Ohio

BIOGRAPHICAL.

Rev. George Athearn Adams was born December 21, 1821, in West Tisbury, Martha's Vineyard, Mass. In 1826, with his parents, he came to Newburg, near Cleveland, Ohio. When 12 years of age, in 1833, his father passed away, leaving his mother with seven children, the subject of this sketch being the oldest. In 1835 the lad made his home with an uncle at Buffalo, where he resided a number of years, during which time he learned the trade of a tailor.

Determined to have an education, by working at his trade and teaching, he furnished the means to take a college course at Oberlin college, graduating in 1847. In 1848 he entered the Theological seminary at Andover, Mass., graduating from that school in 1851, preaching and teaching some during his course of four years' study.

As a pastor his first charge was at Rockville, Ind., a place now noted for its missionary zeal. Here he remained several years, but on account of his uncompromising hostility to slavery, he aroused intense opposition. His unquestioned integrity of character was only equaled by his undaunted Christian courage in behalf of the downtrodden and oppressed. Eventually leaving Rockville, he went to Willoughby, Ohio, where he preached one year. In 1856 he went to Perrysburg, Ohio, taking the pastorship of the Presbyterian church, which he retained for over 47 years, until God called him to his reward.

There was a break in his pastorship in Perrysburg of about 18 months, when in 1863, during the war of the Rebellion, he was chaplain of the 13th Ohio cavalry. After his return, for some weeks he suffered with fever, contracted by exposure to the rigors of camp life.

Mr. Adams was twice married, his first wife being Mary Emily Higgins, with whom he was united January 18, 1852, who died May 15, 1862, leaving six children. On February 13, 1867, he was united in marriage with Ellen Josephine Dustin, who passed away March 19, 1879. Two children were born of this union, who, with four children of the former marriage, survive their father.

Mr. Adams was made a Mason in 1860, in Phoenix Lodge, No. 23, and from that time on was the regular chaplain of the lodge. He was likewise a prominent member of the Maumee Valley Pioneer Association, in which he took a special interest; a member of the Toledo Presbyterian Pastors' Union, and a valuable and leading member of the Maumee Presbytery.

During the closing years of his Perrysburg pastorship he completed the exposition of the Book of Revelation, now presented in this volume. He also made considerable progress in an exposition of the Epistle to the Hebrews. His entire life was one of almost ceaseless activity, and his every act and purpose was for the betterment of his fellowmen, for whom he was ever ready to sacrifice his own ease and personal comfort that he might render them a service. In every regard he was a Christian of sterling worth and character.—F. J. O.

PREFACE.

Dean Farrar's little book on the Herods, published by T. Whitaker, is an admirable preface to the Apocalypse of John, since it puts in historical form the history of that family which formed so large a part of the visions of the Apostle, and which gave character largely to the Age, or Lord's Day, into which John went "in spirit" when about to set forth in signs the great facts of that day whose ending was so clearly foretold in that Olivet discourse which our Lord pronounced, and which formed so large a part of the "little book" which is known as the Gospel according to Matthew.

If the Dean's history of the Herods had been in my hands ten years ago, it could have saved me much hunting in Josephus and Tacitus for the facts which I then began to suspect lay at the bottom of the characterization of public men for which the Apocalypse should be noted.

The Dean has given a history of those *seven* Herods, who were Idumeans by race and kings of Judah, or parts of Judah, by virtue of Roman appointment and support; and so, while ruling in Judah the *official heads* of the *Roman Emperors,* but having less power than those "kings

of an hour'' who pass under the symbol of *horns.*

The recognition of this *double relation* which John attempts to make known when he puts *diadems* on the heads of the dragon, and also on the *horns* of the beast; while *crowning* with the *Crown of David the Jewish mother and her Son,* is a first necessity for anyone who would attempt successfully to read the *signs* by which this ''Revelation of Jesus Christ'' is *signified* in this book.

It is not an accident that the Mother of ''the Man child who was to rule all nations with a rod of iron'' is represented as wearing a *Crown;* nor was it a happy accident that this same child, when he appears as a warrior on a white horse *''has a Crown given Him;''* this crown was the symbol of authority over the Jews, and only ''the king of the Jews'' had right to wear the national symbol of authority.

Neither was it by chance that the *Diadem,* the symbol of Roman authority, was put on the heads of the Dragon, and the ten Horns of the Beast. They were put upon them as the representatives of Rome in the land where Mary and her child had lived, and where these things were to happen which in this Revelation were represented as soon to take place.

The seven Herods had no right to wear anything but a Roman diadem; and the Horns, or Governors, had no kingdom, though ''kings of an hour,'' appointees of Rome, and so designated as such by wearing the Roman diadem.

These parties who wore the diadems of Rome represented the native and the foreign powers

which took active part in the work of tearing down that body of believers, followers of the true king of the Jews, who are in this Apocalypse called "THE HOLY CITY"; and which is always found in coalition with the priestly representatives of the ancient people of God, who for their idolatry, and for the persecution of the people called The Holy City, are named THE GREAT CITY.

Unfortunately, our translators of the Apocalypse did not pay attention to such matters and so put crowns on those on whom John had put diadems, and so lost one of the SIGNS, which were put upon the different parties in order, apparently, *to distinguish the nationalities of the actors.*

John did not crown the Beast, nor did he crown the Heads of the dragon. Our translators crowned both. But both Dragon and Horns, in the sign language of John, were the wearers of the ROMAN DIADEM, and so were Heads and Horns of the same Roman Beast from whom they received authority to wear the national symbol and to rule as kings and governors in a ROMAN PROVINCE.

As the Apocalypse was to be a book of Signs, it became necessary to get at the *general significance of the Signs* before attempting to present the story in a form that anyone could read and understand. The story taken out of the sign language is almost self explanatory. And accordingly, very little hypothetical argument is needed to make it believable.

At this day it would be folly to discuss the theories of others, many of which have been re-

futed by time; and so thoroughly refuted as to leave the question of the possible interpretation of the Apocalypse a doubtful one in most minds. It has even been questioned whether Apostles themselves understood their Lord when he warned them to "Watch"; since the things involved in his prophecy about "the consummation of the Age" were things which were to come to pass "before that generation had passed away" which his later commentators do not allow, but still call upon people to watch for that, which, if his words are to be treated as other language, must have occurred centuries since. They certainly did not need to watch for the appearance of things which were not to appear for thousands of years after His departure.

Under such a state of things, it seems entirely unnecessary to discuss any theories which involve the history of any Age but the one of which the Lord was speaking in that discourse, as it would not be possible to crowd the whole history of other Ages, or of the Christian Age into a history which was to reveal the Lord Jesus Christ and the things which were *shortly* to come to pass.

A more profitable field of enquiry seemed to be found in enquiring into the real meaning of the signs by which John attempted to set forth the history of that Age in which he had lived.

This work took the writer back to the prophetical writers of the Old Testament, as the source of most of the signs, and where their significance would be most likely to appear. Where these signs are definitely defined, as in the case of the

use of the heavenly bodies to denote distinguished men, either in the family, or the church, or state, the writer feels called upon to consider the significance as settled, whether it agrees with modern ideas or not. Usage alone determines the significance of such geographical terms as Sea and Land.

Everybody who has studied the Apocalypse knows that it is a highly artistic book, arranged in sevens: Seven churches, seven seals, seven trumpets, seven bowls; and students have recognised seven mystical figures, about whom the whole action revolves.

But every one has not seen that the art of the book is still further shown in the *repetitious* method by which he introduces a character, or a scene—first, simply; and then takes up the same character or scene and adds to it some new particular, which is soon passed to a third notice, in which the character or scene is completed in a final climax.

This feature adds to the power of the book, but it also has added to the difficulty of exposition.

The eleventh chapter is one in which several characters are informally introduced, but not described. The Holy City is one of these, The Great City is also introduced, and hints of its character given; while the Beast, one of the great mystical characters, is simply named, and his description given in chapter 13, which is also incomplete, and finished in chapter 17.

The aim of the writer of this interpretation has been to point out these particulars, and the

significance of the symbols and of the language which, in his opinion, should be treated as the language of a Jew who lived in the Age of Jesus, and aims to recall the scenes of that Age and the teachings of that Master, upon whose bosom he had leaned, and to whose care Jesus had committed His mother.

G. A. A.

The Drama of Two Cities

or

The Revelation of Jesus Christ.

The Prologue.

Chap. 1: 1-3.

This is very brief. The first words have given name to the work. It is the *Revelation of Jesus Christ.* It has been read as if it were to be a revelation of a future history of the world. The treatment, however, indicates that the name suggests the important part of the work; viz., to reveal, primarily, Jesus Christ, who, in the Salutation which follows, appears in his official character as the redeemer of a people whom He "constitutes into a kingdom."

This revelation of Jesus Christ necessarily includes the things which were then "shortly to come to pass," since He was the one who would set all retributable forces at work to reward the ones He had constituted into a kingdom; and to punish those of the old kingdom who had become persecutors.

The writer was not writing without a plan, and that plan was in part outlined in the opening part of the Revelation.

The chief part of this purpose which colored and shaped his plan is made known in the declared purpose "to make known Jesus Christ" in all his divine and human relations, inspired of God to teach some angel to so tell the history of that wonderful period when the Jewish age had its final trial, and came to an end in the war into which the Jews had been provoked by those Governors of Rome, "who hated the Harlot."

These things could not be told, even in signs, without making a revelation of Jesus Christ, since He was the foremost figure of the age, or day, which began with the visit of the wise men from the East, and the worship of the child who was born king of the Jews. And so the first step was taken in the salutation in which His blessed work of "constituting into a kingdom those who had been loosed from their sins by His blood" was announced.

As the prologue is a preparation for the reading of the prophecy "about things which were *shortly* to come to pass," the preliminary hints of the salutation in respect to the new kingdom, and the effect of His retributative work upon those "who pierced Him," cannot be overlooked; but must be reckoned with in any interpretation which follows the plan of the writer.

Having given these hints, and the salutation to "the Seven Churches which are in Asia;" he enters upon his work with a word from God which makes known his Eternity, and his Omnipotence. He then passes on to give the conditions under which the revelation was received and written.

These are first mental. "He was in Spirit in the Lord's day." This was a condition which afterwards took him into heaven; and also "into a great and high mountain." On this occasion his mind was not occupied with his surroundings, but with the history of that past in which he had lived with Jesus, and had seen His works, and also seen Him pierced. That period of his life he called "the day of the Lord," or Lord's Day.

But, while *mentally* he was in Judah and among those who had pierced Jesus, he was *bodily* in Patmos.

While his feelings were highly wrought by his recollection of that time, and the tribulations arising from the testimony of Jesus, he heard a "great voice as of a trumpet" announcing the presence of one who possessed the same attributes which he had already ascribed to God. The Voice said: "I am Alpha and Omega; the first and the last." And then added: "What thou seest, write in a book and send it to the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

The order caused him to turn and see the Voice. And being turned, he saw seven golden candlesticks; and in the midst of the seven candlesticks one *"like unto the Son of Man."*

As this is a descriptive phrase which Jesus often used for himself, it seems to identify the speaker. Then follows the description of the Son of Man. It contains *seven particulars,* which are again reproduced in the letters to the

seven churches, when given in parts to identify the sender of the letters.

The sight of his Master overcame the seer, who fell in a dead faint at His feet. Then "the right hand of the Son of Man was laid upon him," and the words of encouragement spoken, saying: "Fear not. I am the first and the last. I am He that liveth and was dead; and behold I am alive forevermore. Amen. And have the keys of hell and death. Write the things *thou hast seen*, and the *things which are*, and the things which *shall be hereafter.*"

This order took John at once into his past. He had seen a good deal in the life-time of his Master. In another book he records in part what he had seen, and largely what he had heard from His lips. It was "the testimony of Jesus" which he had recorded, and that was mingled with those things which he had seen, and the men of that day, which he had seen; men of the Temple, the "parable" of heaven; and men of the state, who had been among the persecutors of his first Master, John the Baptist; and of his second Master from whom he had received the trust of caring for the mother of Jesus as if she were his own.

It was of these men and things which *he had seen,* that he was ordered to write.

And the things which still existed must employ his pen. There was enough material out of which to form the great tragedy in which the destruction of a nation was to be the theme. The materials for writing of the "things which shall be hereafter" were laid up in his mind in the words of the Master, and only needed the

record of those words made in the "little book" which he devoured, to spring into life, and furnish the pictures with which to color the visions which he was to record.

The limitation of the writing to the writer's own experience, and his knowledge of things which are, necessarily limits "the hereafter" to the life-time of the parties about which he was to write.

Some Signs Explained.

These signs were mysteries until explained. The explanation is now given.

The mystery of the seven stars, and the seven golden candlesticks is thus explained. "The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches." These angels are addressed in the letters as ministers in charge of the churches. A star is generally used by the writers of the scriptures, as a symbol of a superior man. A well born man is the Star of his house; and princes of a royal family are usually designated as Stars.† Thus Isaiah designated the princes of Babylon, and thus Jesus designated the princes of Jerusalem in his Olivet discourse. This custom was so well fixed that no one would think of anything but a prince, when stars were used to show the demoralization of the religious and political leaders of society.

As it was then well understood that these angels of the churches were men, fellow servants

† The Burden of Babylon---Isaiah 13:10, 14:12. When the King is called "The Day Star,"---Luke 21:25.

of John, no further explanation is given. Subsequently, John had need to be told by the man who had given him so many visions, that he was only a man, and among the servants of God, as a prophet, who must be treated as a man, and only as a man, on an equality with John.

The Letters to the Seven Churches.

Chaps. II, III.

In these letters the revelation is continued—first, in the *words* used in each letter to identify the sender of it, and so clothe it with the *authority* which was needed to give the commendations and reproofs, and promises, force. It was not John, but Jesus Christ who was speaking. And His words were those of the Spirit which were to be heard with the *spiritual* ear. Each letter closes with the injunction "To hear what the Spirit saith unto the Churches." The speaker is thus identified with the Spirit, so that the revelation of Jesus Christ as here made, is a revelation of Him as the Spirit which is one with Himself. And so He does not depend alone on the external ear; but on the inner, which takes in the teaching of the Spirit in its threefold work of convincing of sin, and of righteousness, and judgment.

No more important revelation is ever made. Concerning it Paul was warranted in saying: "Now, if any have not the Spirit of Christ, he is none of His. But if Christ be in you the body is dead because of sin,"—Rom. 8:9, for it is the inward presence of Christ which gives power

to hear, and, according to the teaching of Jesus, also the power to "bear much fruit."

The importance of the revelation in this respect is brought out in the constant repetition in each of the seven letters: *Let him hear what the Spirit saith unto the Churches.*

The introductory statements, given in each letter, not only identify the speaker but also put before each church some quality which would be recognised by each of the men to whom they were addressed, or the church to which each ministered.

The order came: Unto the Angel of the church of Ephesus, write! "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the golden candlesticks." It was the great head of the church who was going to speak. His stars only spake by His authority. It was not to them they owed their highest allegiance. Each one was a messenger from Him. The Angel himself must be reminded of his secondary place. The first place belonged to Him who put him in his position. The words which were given to the Angel to deliver, had behind them the authority of the Great Head of the Church who was still "walking in the midst of the churches."

They might have thought that in some far-off distant day He would return; but now the Master was not here. To correct such a thought, He tells the Angel that He is present, and speaking to them, in words not addressed to the external, but to the internal *ears.* And so every one who heard his words, the words of the Spirit, must not trifle with them, but *hear them.*

A kindred thought runs through the letter to the church in Smyrna.

They may have thought that another Christ was to be looked for. The old one was dead. To meet any such tendency the statement is made: "*I am the first and the last, which was dead, and is alive.*" And the live Christ is still speaking in the ear as the Spirit, whose words to the churches are the words of one *who was dead, but is alive.* No one but the Son of Mary could make such a claim as this. It could be said of the Fathers, they are dead; but of none could it be said, He is alive. It was a living Jesus who was calling to "hear what the Spirit saith unto the churches." The Word stood on the authority of Him who had tasted death for every man.

The *Pergamum church* seemed to need a sharp rebuke, and hence it is reminded of Him whose mouth was capable of giving sharp rebukes—"These things saith He who hath the sharp sword with two edges."

It was the work of the Spirit to cut through the conceit of the proud, and the obtuseness of the worldly, and so convince of sin. And so He that holds the sharp sword warns those of Pergamum to hear what the Spirit saith unto the Churches, since the Spirit only speaks of Him as the holy and righteous one who makes war upon the unrighteous.

There was authority back of his words—the authority of Him who was dead and is alive, and abundantly able to fight against them "with the sword of His mouth."

The letter to the Angel of the church of Thyatira contains the descriptive title revealing Him as *The Son of God*—"These things saith the Son of God, who hath eyes like unto a flame of fire; and His feet are like unto fine brass."

The Son of God, who here speaks, is again identified with the Spirit, since the call was not to hear the words of the Son of God, but to hear "what the Spirit saith unto the churches."—2:18-29.

The word to Sardis intensifies this claim. These things saith He that hath the seven Spirits of God, and the seven Stars,—3:1-16. This is more than a claim to be fully endowed with the Spirit. It may mean that, but in the connection it means more. It is the Spirit which speaks when He speaks. From Him the exhortation to hear what the Spirit saith unto the churches, comes with the peculiar personal force of Him who is called *"the Son of God."*

The letter to the Angel of the church in Philadelphia gives other particulars for making Him fully known. These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth,"—3:7-13.

This revelation of Him as the Truth teller is in opposition to those found in the church, whom He calls *"liars."* The simple meaning would then be: *He who is no liar.* The next epithet is aimed at those who belonged to "the synagogue of Satan." He is Holy—that is, consecrated to a divine work. He was set apart; separated from all evil powers to do a holy work and speak those words which have the authority of the Spirit. More-

over, He hath the key of David, and can open and shut without any limitation from man.

And again, after thus revealing Himself, He closes His letter with the old charge: "He that hath an ear, let him hear what *the Spirit saith unto the churches.*"

The last of the seven churches was Laodicea, to whom He revealed Himself as the *Amen,* the *faithful* and *true Witness,* the beginning of the creation of God,"—3:14-22.

This official character comes as the last, but is not the least; for it is part of the revelation to be made to give the history, in brief, of that Witness in connection with that of the one who preceded him. It would be in harmony with John's usual method to give here the hint about the Witness, and subsequently to fill the history. In the connection it is important to let those deceived Laodiceans know that He was not untruthful when He bore testimony to a better life than the one they had come to live. He was the *Faithful and True Witness.*

The other part of this testimony must, evidently, be interpreted by that other *word* which John uses to introduce his work on the testimony of Jesus, viz., "In the beginning was the *Word,* and the Word was with God; and the Word was God. The same was *in the beginning with God.*" And such a Word must be the beginning of the creation of God.

The thought seems to be in the mind of the writer, who, when he comes to the revelation of Jesus Christ as a faithful, triumphant warrior and judge, gives him this new name, "The Word of God."

These words of identification are followed by words of counsel, of commendation, of reproof, of warning and of promise; first of punishment, second of reward. These last show Him in the character of the Gift bearer; a character in which Saint Paul presents him, "when He brings gifts to men, giving them apostles and prophets and pastors and teachers." But this one of John makes Him the giver of the rewards which the victor will receive:—Crowns, Life, Morning Stars, all of which suggest the supreme gift of Himself, who is the "Morning Star," the King upon His throne beside whom the conquerors are permitted to sit.

This revelation of Him as the *Rewarder* of those who overcome, is entirely in the line of the teaching of Jesus, only enlarged from its narrow application to the Apostles, to take in all who beat down self, and lose life, and so gain real life, and crowns, and position, and a *new name*.

The Worthiness of Jesus Christ Revealed.

Chaps. IV-V.

This revelation is preceded by a great vision of heaven, and the throne of God, and of the elders, and the representatives of life. It is more formal than the preceding ones, but made in the same state. What he sees, he sees not with the physical but with his spiritual eyes. He was *in Spirit*, not, in the Spirit, which is a different condition, and to denote which the article would be used. "At once he was in

Spirit'' is the way John put it—that is, he was mentally seeing and hearing things which took place in the day of the Lord, and also what was taking place in heaven preparatory to the formal recognition of the Lion of the Tribe of Judah, as the judge of those whose records were made up, and recorded in the book sealed with seven seals.

It is almost impossible for a modern to interpret the symbols used to set forth the attributes of Him who sat upon the throne. But they are those which are usually found in the Epiphanies recorded in the Old Testament, especially that of Ezekiel, in which the colors of the rainbow, and the fire form the main features. The stones certainly signified more to John than they do to modern readers. The jasper and the sard appear again in the foundation of the New Jerusalem, and must there signify qualities in those apostles which could be best made known by the use of the stones. The emerald seems to have been used to set forth the glory of the rainbow which indicated the divine mercy and goodness.

The living creatures, the symbols of all life, are shown in their worship which they ceaselessly offer, saying: Holy, Holy, Holy, is the Lord God, the Almighty, which was and is to come. In this worship the four and twenty elders join, falling down before Him that sitteth on the throne, and casting their crowns before the throne, saying: Worthy art thou, our Lord and our God, to receive the glory, and the honor, and the power; for thou didst create all things, and because of thy will they were, and were created.''

This is the *Anthem of Creation,* the first of

the seven sung in the process of the revelation. And it is a fitting prelude to the great act of the revelation which is next in order.

This begins in the production of a *Book* written "within and without," like all ancient covenants, and "close sealed with seven seals."

The proclamation is then made: "Who is worthy to open the *Book* and loose the seals thereof?" "And no one in heaven or on the land was able to open the book, or *to look* thereon."

At this John wept much. In the midst of such worshippers there was no one, seemingly, who was worthy to undertake this great work. That unworthiness seemed to take away the glory of the living creatures and the elders. It was, however, a fine preparation for what was to come. Accordingly the word came to the weeper, "Weep not! Behold the Lion that is of the Tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof."

Who is this Root of David? John did not leave his readers in doubt as to the identity of this one who was accounted worthy. If his readers did not absolutely know, as in other cases, he would tell them, before he finished the revelation, the name by which the Lamb should be known. And so he introduces Him at last in person, and lets Him tell the name by which he was known among men of that age. "I, Jesus, am the root and offspring of David, the bright and morning Star.—22:13.

This conclusion had already been reached by every intelligent reader, since no other historical

character could be represented as a Lamb standing in the midst of the Elders, as though it had been slain, having seven horns, the symbols of perfect power, an omnipotent Lamb; and seven eyes, the symbols of the seven Spirits of God. "sent forth into all the Land," as the ones from which no evil or good could be hid. Important qualifications for one who was to read the records of those who were to be judged, and whose fate depended on the opening of the Book.

"And he came, and taketh it out of the right hand of Him who sat upon the throne." This was followed at once by a great act of *worship.*

"Thereupon the four living Creatures, and the four and twenty Elders, fell down before the *Lamb,* having each a harp, and golden bowls full of incense, which are the prayers of Saints. And they sing a *New Song."*

The New Song states the elements of the worth of the Lamb that was slain. It begins: "Thou wast slain; thou didst purchase unto God with thy blood, men of every tribe, and tongue and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign on the Land."

The extent of this redeeming purchase causes the singers to break out into thanksgivings. And their thanksgivings were at once responded to by the angels about the throne, an innumerable number who joined in saying: "Worthy is the Lamb that hath been slain to receive the power, and the riches, and wisdom, and might, and honor, and glory, and blessing."

"And every created thing which is in heaven, and on the land, and on the sea, and all things

that are in them, heard I saying unto Him that sitteth on the Throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, unto the ages of ages. And the four living creatures said Amen, and the Elders fell down and worshipped."

This part of the revelation of the worth of Jesus Christ, thus concludes with a solemn act of worship, such as the Angel who shewed John all these things said must only be given to God.—22:9.

The honors given to the Lamb were thus honors which could only properly be given to God. Thus the "mystery of godliness was manifested in the flesh," in which the blood was shed which purchased men to God.

The Opening of the Seals.

Chap. VI.

The second part of *The Revelation of Jesus Christ* which covered "the things which must shortly come to pass," now begins, and is set forth in symbols which all point to war, and describe the scenes of a siege, and the sufferings incident to an attack upon a walled city.

The war is one in which the *Living Creatures* are especially concerned; for as soon as the Lamb opened one of the *Seals* "One of the *Living Creatures,* in a voice of thunder cried: *Come!* Then John saw a white horse, and He that sat upon it had a *Bow;* and there was given Him a Crown; and He came forth conquering and to conquer."

The reader who is familiar with the national weapon of the Jews, and which is celebrated in the *Song of the Bow* which David composed on the death of Saul and Jonathan; and who also is familiar with the national symbol of kingly authority, will have no difficulty in identifying the rider on that white horse, as that "Root and Offspring of David," the author of the Song of the Bow; and whose symbol of royalty was not a diadem but a crown, and that a Jewish crown; an ornament entirely different in form from any crown of the other nations or the diadem which is found on the Romans, and also on the rider on the white horse after He has gained a universal empire, when He is seen with "many diadems." The symbolism *signifies* Him "who was born king of the Jews," and whose career as a conqueror began in that age, and would be continued till "all rule and authority" had been given to Him as universal conqueror.

His conquering began when "He judged the Prince of this World."

The symbolism of the other horses and their riders gives separate facts concerning the war which originates with the *second rider* "who takes peace from *The Land;*" while the miseries of the time are increased by the greed of the *merchant,* the rider of the third horse, who sells food at famine prices to all but those who have escaped the storm, under the exemption of Him who already cares for His own, who are represented under the symbol of "the *Oil* and the *Wine,*" and who are exempted from other calamities as the action proceeds, and are called

by name, "The *Holy City.*"—11:2. The results of the famine and the fighting are set forth on the opening of the *fourth seal,* in the rider on the pale horse whose rider was *Death* who was followed by the *Grave.* And these had authority over the fourth part of the Land, to kill with sword, and famine, and by the wild beasts of the *Land."*

The cry of "the faithful who had been slain for the word of God, and for the testimony which they held" is then heard as the *fifth seal* is opened, and the souls of them that were slain as religious martyrs, were seen under the *altar.*

"And they cried with a great voice: How long, O Master, the holy and true, dost thou not judge, and avenge our blood on them that dwell on the *Land?* Then was given to each one a white robe; and it was said unto them that they should rest yet a little time, until their fellow servants also, and their brethren which should be killed even as they were, should have fulfilled their course."

This "little season," according to the original prophecy, was covered by the generation then living.

This *altar* scene gives the purpose of the Master in allowing the rider on the red horse to take "peace from the *Land."*

He was but a sword to do the will of God. A fact which John brings out in the final chapter concerning this *war.*—17:17.

The great captain with his *bow,* makes war righteously, as he judges righteously. But the actual killing is done by those who think they are doing their own work, and carrying out their own

purposes, while in reality doing work appointed for them to do. The coming is thus a war coming, or coming in clouds. But the coming in clouds is in answer to the prayers of the martyrs: How long, O Lord?

The Opening of the Sixth Seal.

Chap. VI:12-17.

On the opening of the *sixth seal* the first sketch of the *end* is given. This sketch is so highly figurative that those who are not familiar with the pictorial language of the prophets, are liable to get utterly false ideas as to what is intended. It really is the first sketch of the destruction of the civil and religious institutions, and the utter demoralization of all the people of the Land of Israel, from the king to the bondmen who recognize that the great day of the wrath of the Lamb is come.

A second attempt to describe this moral earthquake is found in the sixteenth chapter; and the third and final sketch is in the eighteenth. *Chap. VI:1-9.*

The effort to make a climax in the descriptions of the war which had been thrust upon the Land is peculiar to the art of the writer of these revelations. The narrative is not a continuous one, but is broken into several climaxes one of which ends on the opening of the *sixth seal.* Another is reached when the Fall of Babylon is described in chapter 16. But the grand climax of the whole is reached when the final storm breaks on the head of the woman who represents "the city

which had a kingdom over the kings of the Land.''—17:18. This ending of the sixth chapter which is so awful as showing the abject terror of the kings of the land, and those associated with them, the ''rich men, and the chief captains, and the mighty men, as well as the bondmen,'' is much more fearful when the whole which made the nation powerful, is symbolically cast into the sea, with the words of doom resting down upon her merchants, and her homes, and her institutions, and her kings. No one is then able to stand.

The Sealing and the Vision of the Redeemed.

Chap. VII:1-17.

Chapter seven is, in part, a resume of one point in the story of those who were exempted from harm under the order to him who rode on the black horse and made his profits out of the miseries of ''the besieged; and who was ordered ''Not to hurt the *oil* or the *wine.*''

The orders are now given to those agencies which held the *four winds of the land,* not to blow on the land, nor on the sea, nor on any tree. ''The meaning of this order is indicated as one identical with the one given about ''the oil and the wine,'' by what follows. The Angel ascending from the east, said: ''Hurt not the land, neither the sea, nor any tree till we have sealed the servants of God on their foreheads.''

These ''winds'' will again appear, after the sealing, when the order will be reversed to ''loose the winds,'' and so hurt the unsealed. But here

they may not blow, or hurt anything till the sealing is done.

John heard the number of the sealed—one-hundred and forty-four thousand; twelve thousand from a tribe. He gives the tribal names, and their nationality. "They were all the Tribes of Israel."

After this, he says, I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the Throne and the Lamb, clothed with white robes, and palms in their hands; and who cried with a loud voice, saying: Salvation to our God who sitteth upon the throne and unto the Lamb.

And all the angels stood around about the throne, and about the elders, and the four living ones, and fell before the throne on their faces, and worshipped God, saying, "Amen! blessing and glory, and wisdom, and thanksgiving, and honor, and power be unto our God for ages of ages."

Such a vision, and such a thanksgiving anthem, needed explanation. When asked: "Who are these?" he could not tell. John had not then got so far along in his christian education as the writer of the Epistle of the Hebrews who could see in that great number those whose names had been enrolled in heaven.

He had learned, and communicated the fact to his nation, or believers then in the flesh, that "we are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general

assembly and church of the first born whose names are enrolled in heaven." But John had not mastered this great fact, and so was unable to answer the question put to him: Who are these which are arrayed in white robes? And whence came they? And so all he could say, was: "Sir, thou knowest." And then he was told: "These are they who come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night; and that He sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes."

This answer of the Angel covers the past and future, as well as the present of the great multitude. Their past was one of tribulation, and also of redemption. "They come out of the *great tribulation.*" This use of *come* as a present is in harmony with its grammatical use but not in harmony with the past of their redemption This is put in the past, as a thing already accomplished.

This being so, the *coming* must also be a thing of the past which would make the whole statement harmonious so that it would read: these are they which have come out of the *great tribulation,* and have washed their robes, and who have received their redemption, and are now before

God, and able to serve Him. So much for their past. What is the word about their present? It is simply: Therefore *are they* before the throne of God, and serve Him.

Then their future is told. "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." And the reason for this is found in the fact that "the Lamb, which *is* in the midst of them shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

In this vision the Lamb is revealed in His redeeming power, giving His life for them, and washing them in His blood; and also as shepherding the whole vast multitude, made up of peoples whom John did not know, whom the Lamb was leading into green pastures, and by the side of still waters.

The Opening of the Seventh Seal.

Chapters VIII, IX.

These chapters give additional particulars of the *war* which apparently ended in chapter seven. These particulars flow out of the opening of the seventh seal, and continue to a *second climax* on the sounding of the *sixth trumpet.*

This repetitious manner is peculiar to the art of the writer. By it, he is enabled to keep up the interest while introducing the main actors in the drama, and so prepare the reader for the final grand climax which begins with the sounding of the *seventh trumpet.*

The opening of the *seventh seal* is followed by silence in heaven for the space of half an hour.

Here is an element of time which ought to be noticed as it affords a criterion by which to interpret this element wherever it is used. There is no reason to think that John meant by this half hour, either more or less than thirty minutes.

And if he meant no more here, why should it be supposed that he means more when he speaks of forty-two months, or twelve hundred and sixty days, or the expression "a time, times, and a half time?" There is no reason, and no one, without a reason drawn from something in the text, should dare to lengthen or shorten the time, for any supposed hermineutical necessity.

The *silence* was an impressive one which naturally preceded the solemn act of giving out the *trumpets* whose blowing was to introduce the additional particulars of the war, and the persons engaged in it, and the characters they had developed during the Age, or Day, of which John was writing.

The Censer Scene.

Chap. 8:3-5.

Before the trumpets are blown, a great piece of symbolism is acted, in which is signified the efficacy of prayer in bringing to an end the whole religious economy which the *censer* represented and in which it performed so important a part. The scene is thus described: "And another Angel came and stood at the *altar*, having a golden censer; and there was given him much

incense, that he should add it unto the prayers of all the *saints* upon the golden altar which was before the throne.

And the smoke of the incense, with the prayers of the *saints,* went up before God out of the angel's hand. And the angel taketh the censer, and he filleth it with the fire of the golden altar, and *cast it upon the land;* and there followed *thunders and voices, and lightnings, and an earthquake.*

The whole history is crowded into this symbolical act. The history of the praying of the *saints*; of the offerings made on the golden altar, which was the type of the Christ, and stood before the *Holy of Holies!* And the answer that their prayers had been heard, and that the end of the whole Ecclesiastical system of the Jews had come when its censer was cast upon the Land, and followed by those signs which indicated the overthrow, the melting, as Peter calls it, of the elements of that Jewish hierarchy, as well as the melting of "the elements" of their Civil State.

The significance of the act can hardly be missed by any one who recognizes the country on which the Censer was thrown for John calls it by the well known symbol of *The Land,* the Greek with the article.

To a Jew, accustomed to this method of distinguishing his own country from all others, there would be no necessity for any other explanation; for, in his thought, his country was *the land,* and so recognized in all his sacred writings, and one which involved its ancient history, as *the land* above all other lands; as the *home*

which was the symbol of the country in which would be found the *real* City of God.

And the thunders, and the voices, and the lightnings, and earthquake, were the well known signs of the *presence* of *deity,* either in making a covenant, or in giving emphasis to the messages of the occasion.

They were the signs of that Presence at Sinai, and also at the river Chebar when a message was to be entrusted to Ezekiel when the hand would appear to give him the little book which was to be eaten so that the message should enter into his very life.

This emphasis had given significance to the sign, and prepared the way for the *seven* angels which had the seven *trumpets* and were now prepared to sound.

The sounding does not indicate any change of scene or of actors; but only the addition of new particulars to add to the picture of the war, and the introduction of some of the actors who now appear for the first time.

It is still in Judea where the warrior king with the Jewish bow and crown first appears. This figure locates the action in Judea just as certainly as the use of the distinguishing words, "The Land." This also is confirmed by the sounding of the first *trumpet which,* by word, locates the suffering upon The Land. The sounding was followed by hail and fire, mingled with blood, and they were cast upon the land; anad the third part of the trees was burned up, and all grass was burned up.

Trees and grass are sometimes used as symbols

for the nation; but they may properly have their common signification here, since in a war like that which John has in mind, in which machines for assault would probably be constructed on the ground and so the timber would naturally be destroyed. While the moving of the army would destroy the grass as if the ground had been burned. In the final description of this same siege, there were machines which threw stones like hail upon the heads of the besieged.—16:21.

The Sounding of the Second Trumpet.

Chap. 8:8.

And the second trumpet sounded, and *as it were* a great mountain burning with fire was cast into the *Sea;* and the third part of the *Sea* became blood; and there died the third part of the creatures which were in the *Sea,* even they that had life; and the third part of the ships was destroyed."

The blowing of the *second trumpet* follows the indication given on the opening of the second seal which introduces a strange power "to whom was given that he should take Peace from the Land."

In these pictures or visions of the *war,* not only the Jewish persecutors, but the Romans also, are kept in view as the "nations" who were to be punished for their "treading under foot" those martyrs and their friends, whom John calls "the Holy City."

The history of that Age cannot be overlooked when an attempt is made to read these visions;

for in that history, as recorded in the Gospels, the old Ecclesiastics of Jerusalem, and their Civil supporters, the Herods, could not have carried out their persecuting measures if the Roman Pilate had not cowardly joined with them to tread down those whom Jesus had "constituted into a kingdom of Priests" and which John called, "the Holy City." Those Roman Governors who followed Pilate were no less implicated in their sin; and so, at last, are found suffering, with their old ally, in the storm of war which followed their "taking peace from the Land." It seems to have been the aim of John to do justice to both parties, while shewing that the Great Captain who was making war righteously, was so arranging affairs that calamities should fall upon both parties, or both nations: the one in the Land, and the one to "whom it was given to take peace from the Land." This purpose is seen in this casting of a burning mountain into the sea which represents the country from which the rider on the red horse came at the great call.

It is necessary, when reading of this mountain, to remember that the word *mountain* is used by the sacred writers to represent *a kingdom*, and sometimes a *king*. John uses it in this last sense. "The seven mountains *are* seven kings," is his explanation of his own use of the word. —17:9-10. Jeremiah uses it to denote a "destroying kingdom, which would destroy Babylon, the Destroyer of the Land."—Jer. 51:25, while Daniel uses it as John does, to signify *a king*. —Dan. 7:17.

As John has defined it, all the reader has to do, is to understand what a king, whose symbol would be a "burning mountain," might accomplish in taking part in the affairs of life, which without doubt would be "blood and death."

Where the blood would be shed, and where such misery would be felt, is designated by the one word *sea,* a word which is also used to shew where the throne of the Beast must be, who is seen coming up out of the *abyss,* which is another name for sea, which thus stands for that Western Empire whose Capital is called *the pit,* from which comes the Destroyer with his Locust Army.

John does not name that empire, but designates it by the use of that general term which covered all of the *sea* in which that Empire had its seat, using for this purpose the term which was used by the prophets and poets to denote the *West.* See Gesenius, Arnicle I, AM, also Dean Stanley's Sinai and Palestine F, 182 and Appendix, Section 101.

As Rome, in John's day, was the only western power which had anything to do with the persecutions which had followed those "who kept the commands of God and the testimony of Jesus Christ: and the only western power which then could "take Peace from the Land," the sign would signify the fall of some political dynasty at Rome, whose fall would involve the Empire in civil strife and consequent bloodshed and misery.

The Sounding of the Third Trumpet.

Chap. 8:10-11.

And the third angel sounded, and there fell from heaven a Great Star, burning as a torch, and it fell upon the third part of the rivers and fountains of waters; and the name of the Star is called *Wormwood:* and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

This third sounding introduces a new element to increase the sufferings of that siege which began with the picture of the rider on the black horse, with his balance in his hand with which to weigh out food at famine prices. That was the picture of the unmerciful and greedy merchant who enriched himself while others suffered.

But this is the picture of the fall of one from whom the people had the right to expect help and guidance in such a time of war. Instead of giving help, the Star took such a course that the people were embittered against each other, and many died.

The significance of the Star has been given in the first vision of Jesus Christ, in which John was told that a star represented an angel, or minister of the church.

According to its use in this book of signs, its significance is sometimes that of a prince, either of the church or the state. It is the sign of the Great Prince who was to rule all nations with "a rod of iron," and who at the close of these visions describes himself as "*The Bright and Morning STAR.*"

The Star which fell from heaven was "A Great Star, burning as a torch," or as we would say: *A distinguished man* who was a bright and shining light.

The position of this man was one in which gifts of mind and heart were important for the welfare of those who looked to him for leadership. He belonged by office to those who led the people in their religious observances. Heaven rather than earth was his sphere; and Heaven was in the house of God, and particularly in the Holy of Holies, as the place of the divine presence. And in that heaven he could display his shining abilities in the service of those who needed to have light thrown upon all the duties which men owed to God. To leave this great office to give his gifts to any earthly potentate, was to fall, and all falls are downward.

Evidently John had some man of his time in his eye, when he wrote of the fall of such a man, a prince of heaven, who had left his appropriate work in the temple to dance attendance upon any political potentate. It could not be better represented than as it is, the *fall of a star from heaven.*

The fall of such a man produced bitterness among the people who are here symbolized by the word *waters*, as in corresponding passages in which this calamity is more fully described. —16:4-7 and in 17:15 he has himself given the definition, or rather the significance of the symbol, "waters signifying people and nations and multitudes and tongues."

A false leader is sure to add to the distress

of the people whom he deceives. And this false leader, who was a Great Star, burning as a torch, will probably again appear, when, in the progress of the drama, the writer sees fit to introduce the *dramatis personae*. Until then, this Star, who is named Wormwood, may be left with the people whom he has, by his fall from heaven, embittered and destroyed.

The Sounding of the Fourth Trumpet.

Chap. 8:12.

And the *fourth angel* sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and that they should not shine for the third part of it, and the night in like manner.

The calamity described in the work of the third trumpet, is now enlarged, either as showing the consequences of the fall of the Great Star in the darkening of the minds of others, or as showing the general state of things in "the Land," which certainly indicated the presence of the divine judgment on a people who had lost their opportunity for redemption.

In the last sounding, a single religious leader was characterized by his work. In this, the partial obscuration of all the leaders in church and state, who are represented in symbols of Sun, and Moon and Stars, is made known.

These symbols are those used by our Lord in his Olivet discourse on the Judgment of Jerusalem, and may have been taken from him; but

could have been taken at first hand, from Isaiah, who in his Burden of Babylon, uses them to represent the condition of Babylon in which "*a man* would be more precious than fine gold; and when the heavens were to be shaken, and the earth removed out of its place in the wrath of the Lord of Hosts, and in the day of His fierce anger."—Isaiah 13:9-13.

The destruction of Babylon would begin in this want of *a man* "who would be equal to the occasion," and who could throw light upon public affairs, and suggest remedies which would save the nation. This same darkening of the heavenly bodies was to characterize the *war* which John was describing. A *man* would then be invaluable for giving wise counsel. The darkness, however, was not to be total. One third of the sun, the chief counsellor of the nation; and one-third of the moon, and one-third of the stars, or princes, would be smitten.

This description of the mental, and moral, and spiritual darkness of the leaders of society, is at once followed by the

Vision of One Angel Flying in Mid Heaven.

Chap. 8:13.

This vision very properly follows the description of the moral darkness which preceded and caused the calamities of the Land, for it seems to be a reminiscence of that event in the life of his Master, who, when on approaching Jerusalem from Olivet, "He saw the City, and wept over it, saying: If thou hadst known, in this thy

day, even thou, the things which belong to thy peace! but now *they are hidden from thine eyes.* For the days shall come upon thee, when thine enemies shall cast up a palisade against thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another, *because thou knewest not the* time of thy visitation."—Luke 19:41-44.

The condition of spiritual blindness which the sounding of the fourth trumpet made known, calls from the Angel a similar cry of sorrow. And that cry is over the same people, and for those who "dwell in the Land" which he sees in distress, with a prospect of yet greater suffering, "by reason of the other voices of the trumpet of the three Angels who are yet to sound."

Having given expression to his sorrow for those who were still to suffer, and carried his readers back to that old cry over the blindness of the city, he returns to his task of recording the sources of the misery which he in vision beholds.

The one of those remaining sources of misery is *The Fall of a Star from Heaven.*—9:1-11.

And the *fifth angel* sounded, and I saw "a *star* from heaven, fallen unto the Land. And there was given unto him the key of the abyss."

What Jewish Priest of princely position John had in his eye may not be clear to a modern reader of this Apocalypse. He has not unveiled the matter enough to enable any to give his real

name. And how he came to have such influence at Rome as to be able to open it for the egress of this army of Locusts, must ever remain unknown.

The things which are signified are simple. They are, first, a Jewish Prince of the priestly portion of the nation who had left his legitimate sphere of life and had turned to politics, the politics of the Land, which was subsidiary to those of Rome.

John saw him as a fallen star. History does tell of a Josephus who might have stood for the figure.

The pit of the abyss, or *sea*, which John uses as its synonym, was undoubtedly the Capital of the Roman Empire, which then had its seat in the west, though the Empire was ecumenical, and ruled the whole inhabited earth from its Capital, the Pit. Such Capitals sometimes well deserve the name of Pit. And in the times of Tiberius, and Caligula, during whose reign John probably wrote these visions, the moral condition of Rome was not much, if any, better than in the time of Nero, and well deserved to be characterized as *the pit.*

This Prince, in some way not here noticed, had gained influence, *a key*, John calls it, so that when the time came for the siege to proceed, "he opened the pit, and there went out of the pit, as the smoke of a great furnace; and the sun was darkened and the air, by reason of the smoke of the pit."

Smoke, the symbol of wrath and anger, is a great sender forth of armies, as we are finding

out practically for ourselves in this day of the wrath of the abused Chinese, and the freedom-loving Filipinos. It first darkens the reasoning powers, and makes rulers and people desperate. And when these are full of smoke, the forces of war are let loose. This has been the effect of wrath in producing and carrying on wars.

And this one, John distinctly announces, was produced through the "hate of the Governors," who, as Horns of the Beast, represented the power in the Land, the power of the Roman Beast.—17:16.

Out of the smoke came forth locusts upon the *Land.* And it was said unto them, they should not hurt the grass, nor the Land, neither any green thing, neither any family; but only such *men* as have not the "seal of God on their foreheads."

The limitations of the work of the locust army at once makes clear the fact that *they were not locusts.*

Their field of operations was in *the Land,* where the 144,000 sealed Israelites, or Holy City, resided. These were not to be hurt. But *men* were to be. If these had been locusts, the grass and trees, and every green thing, would have been eaten up. The time in which they were to do their work was limited to five months.

The *form* of these locusts is suggestive of the machines used in ancient times in a siege. They were not locusts nor horses. The description suggests some armored machine.

They wore some kind of helmet on their

heads, or what served as a helmet, and worn, "*as it were crowns of gold.*" And as a Jewish crown was a sort of head covering, a sort of helmet, the figure is here used to distinguish the machines from real horses.

"They had faces that were as men's faces. And they had breastplates of iron," and some means of motion, represented by "wings." "And the sound of their wings was as the sound of chariots, of many horses rushing to war;" a fact which indicates that the wings were wheels. "And they have tails like unto serpents and stings. And in their tails is power to hurt men five months." Such is the picture of these machines which "hailed on the City, as John says, great hail, each stone of a talent's weight."—16:21.

In translating the figures of John, it is a convenience to read him as Dr. Joseph Addison Alexander reads Isaiah, using the literal which follows the symbolical, in order to explain the figurative. Dr. Alexander makes a special note respecting this habit of Isaiah, of stating matters first in *symbolical* language, and then following with the *literal.*

John, who evidently was a student of Isaiah, seems to have caught this same style from his master, for with him, the *literal* often follows the *figurative,* as, e. g., when *Blood* comes forth from the wine press in which the vine of the Land is being crushed. The reader was expecting wine from the vintage, but gets blood.—14:21. To cause great hail to fall upon the besieged city there must be a powerful armored

machine such as John seems to have seen in these locusts with crowns, as helmets, and breast-plates of iron, and having power in their *tails*, to fling stones of a talent's weight, to hurt the besieged.

Such offensive weapons could not be used without a large force of men under some able commander. John names him, and states his probable rank. He was named from his work, which was one of *destruction*; and hence his symbolic name is "*the Destroyer.*" As commander of the army, he is called "king;" but as the agent of the Roman Empire he is called its *angel*, or *servant*, and from his work on the Land "*the Destroyer.*"

This closes the first *Woe*. "Behold there come two others hereafter." The whole drama must be written and read as one history, told in these different heads. It is a sort of breathing place before entering upon the most serious and difficult part of the history, or revelation. While it is the most difficult, it is also the most interesting, since it develops more fully the actors who have only been presented in brief. The history of the Lord has not been told, only his work in constituting his disciples into a kingdom of Priests, with a hasty sketch of their suffering, and their triumph after the opening of the war had been described. Now all these characters are to be brought more distinctly into view in their personal relations, and personal trials, and victories. There come yet *two* more *Woes*. These begin with the blowing of the sixth trumpet.

The Blowing of the Sixth Trumpet.

Chap. 9:13-21.

"And the *sixth angel* sounded, and I heard a voice from the horns of the Golden Altar which is before God, one saying to the *sixth* angel which had the trumpet: "Loose the four angels which are bound at the Great River Euphrates." And the four angels were loosed, which had been prepared for the hour and the day, and month and year that they should kill the third part of men. And the number of horsemen was twice ten thousand times ten thousand; I heard the number of them, and thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire, and of hyacinth, and of brimstone; and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed; by the fire, and the brimstone, and the smoke which proceedeth out of their mouths. For the power of the horses is in their mouths, and in their tails, for their tails are like unto serpents, and have heads. And with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold and silver, and of brass, and of stone and of wood; which can neither see, nor hear, nor walk; and they repented not of their sorceries, nor of their fornication, nor of their thefts.

The vision of this great army of strange horsemen is evidently the preparation for the *epiphany.*

The Divine appearance of which John had any precedents in the national literature, was usually preceded by a storm of some kind, in which electricity played an important part.

The manifestation on Sinai; that which preceded the deliverance of David which is described in the eighteenth Psalm; and that made to Ezekiel at the River Chebar, which seems to have been used as the model of this one, all preceded and accompanied the divine appearance. The one to Ezekiel was accompanied, as is this one to John, with a special manifestation, in which a hand appears, holding a book for the prophet to eat, to prepare him for his work of prophesying; while this one also precedes such a manifestation of the person of whom John was making a revelation, and he also had a book in his hand, evidently a book of instruction, or of history, to prepare him "for the work of prophesying concerning peoples and nations and many kings."

The preparation for this electrical storm began in chapter seven, where attention is called to the four angels standing at the four corners of the Land that no *wind* should blow on the land or the sea. They were virtually under an order which bound them to hold the *winds.*

To these four angels it was given to hurt the land and the sea, evidently by some use of the winds which they were holding inactive, as the order came to them saying, "Hurt not the land

nor the sea till we have sealed the servants of our God in their foreheads."

This order was obeyed and 144,000 of the twelve tribes were sealed, and constituted the nucleus of that body which is to appear under the name of the Holy City.

Then comes the order which liberated the four angels which were bound at the Great River Euphrates. And the four angels were *loosed,* which had been prepared for the hour, and day and month and year, so that the *winds* which they had been holding, could now blow upon the land and the sea, and do their hurt in killing men.

Then the winds sprang into activity and appeared as an army of horsemen two hundred millions strong. John says he did not count them. He heard the number of them. It was the number of the Chariots of God which he had heard when the sixty-eighth Psalm was chanted, and most fittingly given here as the number of those horsemen whom he saw in the fire and colors of an approaching *Electrical Cyclone.*

It was in the whirlwind that took Elijah up to heaven, that Elisha saw "The Chariots of Israel and the *horsemen* thereof."

This cyclone which John saw had not come to carry Israel to Egypt, nor the prophet to heaven; but it had come to destroy, with its curious heads and tails, *those men* who had not the seal of God in their foreheads. Nothing but a great electrical storm can possibly meet the conditions of an army of horsemen, numbering 200,000,000, whose horses breathed out fire and

smoke, and brimstone; and whose tails are like serpents, and have heads with which they do hurt.

But fearful as this army must have appeared, it did not cause men to repent of their idolatry, nor of their sorceries, nor of their fornication, nor of their thefts.

The Epiphany.

Chap. X:1-11.

No sooner had the cyclone passed, and its effects noted than the strong angel, whose array indicates his divine nature and character, appears.

It is a divine epiphany, and in its appearance, it follows that which Ezekiel saw when he saw "the form of a *man*" in the cyclone which visited the River Chebar.

This region seems to have been the place where such storms usually started. The one John saw, came from the "Great River Euphrates," and seems to have been the product of the great calm which had been caused by the order to the four angels to hold the "four winds of heaven," and who held them to the appointed time, or hour, and day, and month and year.

Both Epiphanies were for the same purpose: the one to prepare Ezekiel to give a message which would not be agreeable to the Israelitish nation; and the other to prepare John for a similar work among and for the same nation.

The message which came to Ezekiel was an order to stand upon his feet. "Son of Man,

stand upon thy feet, and I will speak to thee! I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me .....and thou shalt speak my words unto them, whether they will hear or forbear; for they are most rebellious.....and thou, Son of Man, hear what I say unto thee: Be not thou rebellious like that rebellious house. Open thy mouth wide and eat that I give unto thee."

Then a *hand* was sent unto him, and a roll of a book was therein, and the command was then repeated: "Eat this roll and go speak unto the house of Israel."—Ezek. 2:1-10, 3:1-13.

This account of the preparation of Ezekiel for the unpleasant task before him, finds almost an exact parallel in the account John gives of his own preparation to speak those things which pertained to the history of that *age*, and the people of that age, who had not only rebelled against *their Lord;* but had, by their chief men, mocked, and scourged, and then put *their Lord* to death.

For such prophesying he needed just such a divine Epiphany through whom the word of authority could be given him, authorizing him to prophesy against "the rebellious house of Israel."

In the vision the appearance was that of a strong angel coming down out of heaven, arrayed in a cloud; this appearance follows the storm, and corresponds to that "likeness of a man upon the likeness of a throne" which gave power to the storm which Ezekiel saw.

He also has the rainbow upon his head,

which is the symbol of the Divine Glory, and gave significance to the "likeness of a *man,*" and also the same significance to the Angel of John's vision.

His personality is further marked by what is said about his face which was as the sun, and about his feet which were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the sea and his left upon the land, and he cried as a lion roareth.

This cry evidently corresponds with the call to Ezekiel:—Son of man! Stand upon thy feet, and I will speak unto thee! This time the speech was in seven thunders, whose utterance John was not permitted to write, the order coming at once: "Seal up the things which the seven thunders uttered, and write them not."

The Great Oath.

"And the angel which I saw standing upon the sea, and upon the land, lifted up his right hand to heaven, and swore by him who liveth forever and ever, that is by himself as he was the one who was dead and now was alive forever more and so was the one who created the heaven and the things that are therein; and the land and the things that are therein, and the sea and the things that are therein, that there shall be no longer delay: but in the days of the voice of the seventh angel when he is about to sound, *then* is finished the mystery of God, according to the good tidings which He declared to his servants the prophets."

What is that mystery? It is called the mystery of God, and so must be one which God alone can solve.

The mysteries of the creation, and things pertaining to science are not mysteries of God, but are mysteries for human solution. But the mystery of God is not of that character. Its solution has been waiting for a divine revelation. Now it is declared to be finished. The mystery is one which evidently belonged to this matter of *time*, or *delay*, in judgment.

As there is to be no longer delay, the mystery is no longer a mystery. Evidently, then, the mystery of God is that mystery which Jesus could not solve when his disciples asked: "*When* shall things be?"

He could not answer. He did not know the *time when the judgment of the age would occur.* No one but his Father knew the exact hour, and day, and month and year; only this much Jesus himself knew, and this was, that it would take place in "that generation." And so he warned them to watch—a warning which is repeated in this revelation, when making known the blessedness of those who watch.—16:15.

The announcement that the time had arrived, and that there would be no more delay, made it proper to announce that the mystery of God is finished in the *time* of the sounding of the seventh angel.

The Little Book.

What book could this be? It was an open book, to be read and studied. The order was:

Take it and *eat* it. It was good reading, sweet to the taste, but bitter in the digestion. What book of which we have any knowledge would at that time have produced such contrary effects?

If the general consent of students of the Apocalypse that the Olivet discourse of Jesus about the "consummation of the age," is the basis of these visions, then the answer would be: The Gospel according to Matthew.

This history seems to have furnished more material for the prophecy than any book known to modern readers. The characters Matthew describes, as well as the great discourse on the judgment, point to that book as furnishing that mental and spiritual equipment for his work which seemed to be the reason for placing it in his hand with the injunction to eat it and digest it. With this book in his heart, with its imperfect genealogy, its history of the child's birth, and of the attempt of Herod to put Him to death, and of the flight of parents and child into Egypt, and of the history of the life and death of the great forerunner who came to bear witness of the light; and who called the nation as a body of serpents to repent, because the axe was already laid at the foot of the tree to destroy a nation of hypocrites, and thieves and murderers, who became so exasperated at the rebukes of the witness, and also of the light, that they compassed the death of both, through the disloyalty of the rulers both in church and state; who plotted to deliver their Lord into the hands of the foreign governor, the representative of the Roman power, who, to escape responsibility, sent the

light, the one born king of Israel, to another representative of Rome, who had his title of king by courtesy, who mocked Jesus and sent Him back to his friend Pilate to finish the job of putting to death Him, whom John in this book calls, "their Lord"—all these things would be found in the little book of Matthew's Gospel, and were the very things he needed in order to prepare him "to prophesy again concerning people and nations, and many kings," and "to write the things he had *seen*, and the things which are and things which shall be hereafter:" The people, and the nations, and the kings, could all be found, historically characterized, in the little book.

This history of Matthew, in fact, becomes the guide who must be followed by any reader who would understandingly read and identify what are called, "the mystical figures" of the next three chapters.

The Mystical Figures.

Chaps. XI, XII, XIII.

The description of these mystical figures does not begin in chapter XI. They have already been partially described, but not *named.*

In this chapter they are partially described, and some of them are named, or distinguished by those symbols which are known to designate them. In the first verse of chapter eleven, the temple and the altar, which are symbols, or types, of Jesus, are associated with the worshippers, who together constitute *the Holy City.* These worshippers have been recognized as the *sealed*

of the twelve tribes. They as believers had been "constituted into a kingdom of priests,"—1:6, and have been recognized as his "brethren and companions in tribulation,"—1:9, and were under the special care of the Lord who saved them from hurt in the storms of war, and in the distress of those who had to buy their food at famine prices.—6:6.

As an organic body, or kingdom of priests, they are now named "*the Holy City,*" whose fate it was to be "trodden under foot forty and two months," by the two nations which Matthew represents as living and ruling, through their kings and governors, in the Land of Judea.

In the statement of this fact, John evidently was guided by his personal knowledge of what took place after the crucifixion.

It is not, however, the Capital of the Jews which he thus names, as *the Holy City;* but those believers in Jesus, whom the authorities in the Capital City, Jews and Romans, united in persecuting. And the *persecuted* constituted, in his mind, *the Holy City.*

He could not have read and digested the little book of Matthew's history of the Lord's day, without at once recognizing the two most important personages found in that Holy City, one the *great witness* who came "to bear witness to the *Light*;" and the other, the *Light* Himself, who is called in this book "*The Faithful and True Witness*" who declared to Pilate: For this end was I born into the world, that I should *bear witness* to the Truth."—John 18:38.

In measuring, or describing this Holy City,

these two witnesses, as the leading personalities of that *Holy City,* and the olive trees which supplied the candlesticks with oil, the symbol of the Holy Spirit, naturally receive the first attention.

What they were in history, almost any Sabbath school scholar who has read the history could easily tell. Only the prominent points in that history are here noted by the one who had read the history to enable him "to prophesy concerning many kings."

As representatives of that Holy City, they had "authority given unto them to devour their enemies with the fire of their mouths." A figure explained later as "tormenting them that dwell on the Land, with their prophecy." The sword of the mouth is the sword which all who are in error of life greatly hate. These witnesses were preachers whose united ministry, covered one thousand two hundred and three score days. —11:3, and ended in death, to save themselves from which they did not use those wonderful powers with which they were endowed.

The finishing of their testimony was accomplished through the agency of that character whom John now names for the first time, as "*The beast who cometh up out of the abyss, or sea,*" the synonym for *abyss,* which in fact, is a geographical term used to denote the West, from whence came that representative of Rome who completed the work of putting the witnesses to death; a work which Herod began when he gave to the daughter of Herodias the head of John the Baptist, on a charger.

These were the representatives of *the beast*

who thus made war with the witnesses, and overcame them, and killed them. The whole story is found in Matthew.

This is not all that John has to say about *the beast*, and those authorities, who carried on this war in the name of their master, *the beast from the sea.*

The Great City.

Chap. 11:8.

The Great city is the opposite of the Holy City. It is the persecuting City against whom the prayers of the souls under the altar were directed. Any reader of the New Testament ought to be able to recognize at once the people who composed this persecuting body in whose one street the dead bodies of the witnesses were permitted to lie, and which in their own sacred writings is called spiritually, Sodom, and Egypt, where also *their Lord* was crucified.

The identity of this *Great City* is made known by the spiritual character which caused it of old, to be designated as a Sodom. This characterization of the *people*, the inhabitants of the Old Jerusalem, is from Isaiah, and used by him to designate the low moral and religious state of the whole Jewish nation, from head to foot, or from the rulers in Church and State down to the humblest peasant.—Isaiah 3:1-10.

This Great City, as a spiritual entity made up of the inhabitants of Old Jerusalem, like the New Jerusalem, had but one street, and is further identified as the City where also *their Lord* was

crucified; a statement which makes clear that the *seer* had the *body of the people of Israel,* and not the physical city, in his vision. For it was *their Lord,* as if the city were a multitude who engaged in the crucifixion, a multitude with its one street, and its one aim, viz., to be rid of the prophets who tormented them with their prophecies. John, evidently, had this in his thought when he wrote that "He came to His own, and His own received Him not."—John 1:11. He came by formal entry to the Capital City of His nation as its king—an entrance and a claim which was rejected by the authorities, and finally led to His formal trial before Pilate, and His rejection by His own nation, who voted Him to death.

The introduction and naming of these mystical figures, *the Holy City,* composed of the temple and the altar, and the worshippers; and the Great City, the persecuting city, composed of those whom Isaiah characterized as *Sodom;* and the *beast,* for the time, through his representatives, the ally of the persecuting Great City, is at once followed by a highly figurative account of the joy of the people and tribes, and nations, and tongues, who "rejoiced over their seeming triumph, and made merry, and sent gifts one to another, because these two Prophets tormented them that dwell on *the Land.*"

But the triumph of the wicked is short. Only three days of merry-making, and sending of gifts, and the Prophets again stood upon their feet, and were called by a voice from heaven, saying: Come up hither; and they went up into heaven in a cloud, and their enemies beheld them.

Then followed what in prophetical language is called an earthquake. It was such an one as shook Jerusalem when the Spirit descended, and Peter enforced the event as the natural result of the crucifixion of *their Lord*. It began in fear. "Great fear fell upon them which beheld them;" a fear which was communicated to the thousands who cried: What shall we do? And who, on being told, enrolled themselves by thousands among the worshippers of that "*Temple*" which they "with wicked hands" had destroyed, and which has been restored in the appointed time.

In this earthquake, or spiritual revolution, "seven thousand were killed, and the rest were affrighted and gave glory to the God of heaven."

This account of the revival among the enemies of the two witnesses, closes the second description of the woes which were overtaking those who "dwelt in the Land," against whom the prayers of the Martyrs of Jesus had been raised; and whose punishment as promised, contained the comforting words which were spoken to encourage them to wait "a little time until their fellow servants, also, and their brethren which should be killed as they were, should be fulfilled."

The action now takes life. The *seventh Angel* sounded. And the *finish is now entered upon*. The *third woe*, or, as we would say, *The third act of the Drama*, in which the work which had been begun, would be completed. The finality is close at hand. It cometh quickly.

The Sounding of the Seventh Angel.

Chap. 11:15.

And the *seventh angel* sounded; and there followed great voices in heaven, and they said: The kingdom of the world is become the kingdom of our Lord, and his Christ, and He shall reign unto the *ages of ages.* And the four and twenty Elders, which sit before God on their thrones, fell upon their faces and worshipped God, saying: We give thee thanks, O Lord our God, the Almighty, which art and wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants, the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy *them that destroy the Land.* And there was opened the temple of God that is in heaven; and there was seen in this temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

In this book the *Kosmick* kingdom is the persecuting one, which, in our translation, is called "the kingdom of the world," an improper translation of Kosmos which John never uses to designate what we understand as the world. The Greek word *oukouneme* is the one which he uses to designate the kingdom which then was universal. Kosmos denoted the persecuting kingdom, which, in this chapter he has named, "the

Great City'' and which had been rejoicing over the death of their Lord.

This kosmic kingdom is distinguished from the Roman, which was represented by him as the ecumenical one which ruled over the whole world, the Kosmic, and the Roman provinces elsewhere. This kosmic kingdom was the one to which had been entrusted all the symbols, or types which set forth heaven, and God, and the divine Priest, and sacrifice. Its Temple was a parable in stone —Heb, 9:9, setting forth the dwelling place of God, who, in the perfected order of things in the new kingdom, would dwell in living men, his new temples. Its altar was one which was to give way for the antitype, of which the members of the new kingdom, and they, alone, had a right to eat, of the real sacrifice which was offered without the gates.''—Heb. 13:10, 11, 12.

It is necessary to recall these things to understand the significance of what is said in this anthem which announces the great fact that ''the kosmic kingdom'' had been rejected, and the type temple in stone, the parable of the one in heaven had yielded up its most sacred ark of the covenant which now was seen in the ''opened heaven, or temple of God'' which is in heaven; a scene which was followed by lightnings and voices, and an earthquake, and great hail.

The same great fact which was signified on the opening of the seventh seal, is here put in a still more emphatic form when it becomes the theme of the Great Voices in heaven announcing that ''the kosmic kingdom *is become* the kingdom of our Lord and his Christ.''

This was the kingdom, which, under the figure of a tree, was threatened with destruction by the first witness, who said: The axe already lay at its foot, ready to be used to cut it down.

This destruction, according to Peter, involved "the melting of all the elements" of the old, in order that a new kingdom of righteousness might take its place.

Such an event following the death of the Lord of both old and new; the kosmic kingdom which had rejected Him, and the new then suffering persecution at the hands of the old, called forth these Great Voices in confession, and in triumph; and the worship, and thanksgiving of the "four and twenty elders which sit before God, on their thrones, who fall upon their faces, and worshipped, saying: We give thanks, O Lord, God, the Almighty, which art and which wast, because thou hast taken thy great power, and didst reign;" and then those particulars are given which point out those who had been deprived of power, and the cause of their loss. It was because they *had persecuted the prophets and the saints.* For this the kingdom had been taken from the persecutors, who had been guilty of destroying the *Land.* Prophets and saints are terms which show the nationality to be Jewish; for John was a Jew, and wrote for Jews, and used the terms in common use among them to describe those who were persecuted; and the persecutors, who were to be destroyed, because "they destroyed the *land.*"

These persecutors were *dead.* And it was time to judge the dead who did not know the

things which belonged unto peace. And so wrath came, and the time that the dead should be judged, and the time to reward the prophets and the saints.

This anthem marks a second advance towards that end which has not for a moment been out of his thought; viz., the destruction of the persecuting Great City; and the triumph, and glory, and honor, for the New and Holy City of which John considers himself a part, and to which that other Jew wrote the letter to the the Hebrews said, *"we are come."*

Thus John dwells upon the individual acts which denote the fall of the old kingdom, and the transference of all the sacred things of the Jewish ritual, from the Land to heaven. In this way he marks the progress of the revelation of Jesus Christ, and the development of the "things which were *shortly to come to pass,*" and which were to give comfort to those who had suffered; and destruction to those who had caused the suffering in the Land.

The Great Sign.

Chap. 12:1.

And a great sign was seen in heaven—"a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child, and she crieth travailing in birth, and in pain to be delivered."

This is evidently a hieroglyph which sets forth certain facts necessary to be known by

those who need to have a revelation of Jesus Christ made to them. Can the sign be read? Most likely those to whom the revelation was a real book of facts, could read it easily. The significance of the figures which compose the sign must have been familiar to such readers, or they could not have read the sign. To read it, that which was marked by the various signs must be the real character to whom the signs gave significance. The signs of the hieroglyph are, the sun, the moon, the crown, and the stars in the crown, and the physical condition which precedes the birth of a child.

The significance of these signs must be found in their use elsewhere in the Scriptures. Guesses at the meaning of the signs have no authority in the interpretation of such things. Fortunately, there is no necessity for guessing. The signs are explained by Jacob. The sun stood for him, the parent; the moon for the mother of Joseph; the twelve stars for the family of children, or Jacob's sons; and the crown the symbol of kingly authority. (See Gen. 37:9-11.) The condition of the mother is one easily read as we have the history of a woman for whose child a royal descent was claimed by those who wrote the book of his generation.

The books which Matthew and Luke wrote concerning His descent, give a sort of Levitical relationship to David, but do not give a *blood* relationship. They give the genealogy of His "supposed father." This sign completes the record by carrying back the relationship to a king of Israel in whose crown there were twelve

stars. This would make the mother who wore such a Jewish crown a lineal descendant of David, who first transmitted such a crown to his descendants. This great sign of the woman makes her out a royal woman, who was about to give birth to one who was "to rule with a rod of iron." In other words, the history of Mary and her Son is here completed in a manner satisfactory to everyone who believes the Apostle Paul that Jesus was *according to the flesh*, of the seed of David, and the statement made at the conclusion of this revelation, that He was "the root and offspring of David."

Another Sign Followed.

Chap. 12:3.

And there was seen another sign in heaven; "and behold a *great red dragon*, having seven heads, and ten horns, and upon his heads seven diadems."

The royalty of the mother having been set forth in the great sign, the great enemy of the Royal Child is now *signified*. It is not difficult to recognize the man who was set forth under the sign of a dragon, and with seven heads upon each of which there was *a diadem*, the symbol of Roman authority.

It is evident that the heads indicate the number of that family of Herods who considered it an honor to wear the diadems of Rome, while acting as kings, or rulers in the Land which belonged to Him "who was born King of the Jews," which no Herod was. The dragon who sought

the young child's life, while rich and powerful, was still a dependent on the Roman Emperors, and a sort of *official head in* Judea of the head of the Roman Kingdom. The fact that he was called a dragon and Satan should not confuse anyone as to the identity of the personality who, in Judea, as the official head of the Roman emperor, wore the diadem. John was but following Isaiah and Ezekiel in thus characterizing as a dragon that great ruler whose character was Satanic.—Isaiah 27:1; Ezek. 29:32.

The Dragon's Tail.

Chap. 12:4.

"And his tail draweth the third part of the stars of heaven, and did cast them to the Land. And the dragon stood before the woman which was about to be delivered, that when she was delivered he might devour her child."

Two against one. The civil and the religious leaders of society pitted against the Child! How little chance there seemed for the Child! Matthew tells what was done in the case. Both were outwitted. The Child and His mother were cared for, and sent out of their jurisdiction. But what scorn is manifested in John's account of the conspiracy! All the scorn and contempt he felt for the dragon and his priestly ally, are put into that one word, "*tail,*" for a tail, in prophetical language and symbolism, designates a "*Prophet who teacheth lies.*"—Isa. 15:9. And this teacher of lies had such influence in heaven (the Temple, the abode of God) that he induced

"one-third of the stars of heaven, or princes of the Church" to become Herodians, to support the king in his infamous plan to destroy the Child.

This *tail* appears in chapter 18 as a "Wild Beast from the Land," with the two horns of the High Priest on his head, and takes the liar's part in an attempt to "deceive the people," and hence is called, "*the false prophet,*" and finally consigned to the lake of fire.

According to John's habit, or style of writing, the whole story is condensed into a brief paragraph, which is to be expanded as the visions unfold themselves.

These preliminary sketches of that powerful Herodian family and its ally, the false prophet, closes with a brief general account of the Child and His mother, one of whom was caught up unto God, and unto His throne; while the mother "fled into the wilderness where she hath a place prepared of God, that they may nourish her a thousand two hundred and three score days."—2:12-5.

Thus the history is given in brief, after John's customary method, before he concludes to add the particulars.

In the case of the Child, a few brief words seem to end the story; "He is caught up unto God and His throne." And the history of the woman ends in a flight into the wilderness.

But he gives at once another leaf out of the history of the Child, who now appears under the mystical name of Michaël, the one like God, who leads the forces of heaven in a war in heaven which at once follows the brief mention

of these four characters—the woman, the Child, the dragon, and the false prophet.

This war in heaven is also a brief epitome of that war between Jesus and the priests of the temple which was carried on daily in the temple, which, in the language of the day, was *called heaven* because the abode of God.

Milton thought that the war was in the actual, not the typical heaven, not realizing that the idea of a war in an actual heaven where God dwells, is an inconceivable thing.

John did not locate a war in the actual abode of God; but in the typical abode which he had heard his Master say was no longer the abode of God, but a den of thieves. In that deserted house, called by those blind priests, "heaven," he had seen a war carried forward for a long time. His heaven, and one that he often speaks about in this drama, was close at hand in his experience, since he had stood with his Master during the war, and heard and saw the fighting of Him who set an example to His angels not "to love their lives unto death," and so overcame His foes by the surrender of His life, and made it possible for a voice from heaven to announce: "Now is come salvation and strength, and *the kingdom of God,* and *the power of His Christ,* for the accuser of our brethren is cast down, which accused them before God day and night."

The means by which the satanic force was overcome are purely those by which the kingdom of God has ever advanced, viz, "by the blood of the Lamb, and the word of their testimony, and

love," which consumes the love of Life in the presence of a great cause, such as that for which Michael gave up his in that war which ended in Triumph on the cross.

But with the fall of the satanic forces and their leader, who was full of wrath, there came woe for both countries, the Land, and the Sea. The announcement of this sends the seer to finish what he had to say about the woman Mary, the mother of the man Child. This account is evidently supplementry to the history of Mary whom Jesus, while on the cross, committed into the keeping of John. In the Gospel histories nothing further is known of her than her presence with the women who there appeared in their religious meetings, "with the brethren of Jesus."

It was very proper that John should give an account of her escape out of the hands of the persecuting family. If he made it a little picturesque, and hard for westerners to read, is nothing strange for one writing such a book of pictures, and sign as is this drama. But reading these signs, there seems to have been some kind of trouble for her with the authorities; but in it the woman had the sympathies of the people who, by themselves or through John, provided transportation for her on the ship called "*the great eagle*" whose "*two wings*" bore her in safety to her hiding place in some wilderness which could be reached by water, but was out of the jurisdiction of Satan who lived and ruled at Jerusalem. In this place she was hidden "a time, times, and a half time," which accords with

the twelve hundred and sixty days of the preceding short sketch.

This expression of human sympathy for the woman seems to have aroused the wrath of the Dragon, who thereupon went away to make war upon the woman's family, "the rest of her seed which kept the commandments of God, and the testimony of Jesus," that is, who were Jews by birth and practice, and Christian in belief; a reference possibly to the time when Agrippa I made war on the followers of Jesus, and put John's own brother to death, and Peter in prison, "to please the Jews."

John then leaves the persecuting dragon, defeated, and standing, not on the power of the Land to which he naturally belonged; but upon the *sand* of the *Sea,* from whence came his titles, and his diadems, and his authority, his own long before having been given to the Beast from whom he now receives the empty titles by which he and his family are known in history.

The Two Beasts More Fully Described.

Chap. 13:1-18.

The Beast which the Dragon then discovered, was the Beast which had already been introduced in Chap. 11:7, as "the Beast which cometh up out of the abyss."

This Beast is now seen coming up from the *sea,* which here is the geographical form by which the Hebrew writers usually denoted the west. Used in this manner the country west of Palestine is designated as the abode of the Beast. That country was Rome, then the ruler of the

whole world, having heads or kings of its own in Palestine, and also horns or governors, who gathered the revenues under the authority conferred upon them "as kings of an hour." The Beast, by these designations, was a Roman, and also a king, or imperator; since John speaks of him as the possessor of a throne.—16:10.

His name has been diligently sought, but the results of the search have not given universal satisfaction. And yet John seems to have designed to give his name as well as his character.

The 18th verse has been exploited to reveal his name, while the first and second are passed over as unworthy of a moment's notice. And yet it seems to be the beginning of a description which has caused much discussion. A man whose name is never mentioned in the history of the period of which John was writing, has been killed and restored to life, in order to make good some hypothesis about a later persecution of the Christians. Nero was bad enough for a Beast like this one who represents one of the seven mystical persons of the drama. But the hypothesis is not sustained by the revelation which John was making of Jesus Christ which naturally took him to the age of the Herods, and of Tiberius, the Tribune of Augustus; and after the death of Augustus, the emperor who ruled through the period of the early persecution of the Church which took place while Saul was acting as the leading persecutor.

This man was more likely to be written about than the fiddler Nero; for the reason that his life covered much of the period of which John was writing, and his official representatives were

active in causing the death of the first witness, John the Baptist; and another, one of his Horns, was the official who gave to the Lord his official title of "King of the Jews" before sending him to the cross at the demand of the Herodian priests.

This emperor's name was given to the sea of Gallilee by one of the Herods, who was one of his "heads," or kings of his creation. And his name appears in Luke's history along with that of Pontius Pilate, and Annas, and Caiaphas, and Herod the Tetrarch of Gallilee, and Philip, the Tetrarch of Iturea and Trachonitis, when John, the son of Zacharias came into all the region round about Jordan preaching repentance. —Luke 3:1-3.

It ought not to be considered a strange thing if this man's name should be found in the description of the actors in a drama representing the life of Jesus, the *"Faithful and True Witness;"* or in the judgment scene wherein all these other characters are receiving the "tribulation and anguish" which came as the reward of their many cruel deeds against the ordinary witnesses of Jesus. "The things which were shortly to come to pass" were things which naturally resulted from the acts of His agents and so He should appear in the caricature of the Beast.

And as the plan of the work was to "signify" this revelation; and so far has been carried out in the great sign giving the genealogy of the child through his mother; and the dragon sign to give the character and subordinate position of the Herods; and the sign of *the Tail*, to designate the

high priest who was a "false prophet;" it is natural to look for another sign by which the name of the Beast from the west could be known.

Hitherto, so far as my knowledge extends, all attempts in this direction have begun and ended with the 18th verse; while the more hopeful field in the first and second verses has been totally neglected.

But nothing would be more natural than that John, in naming the chief public man of his time, who was vain enough to build a temple in Egypt dedicated to his worship, and bearing his name written in the Egyptian letters, should also use an Egyptian hieroglyph, which would not be so easily read as the cartouche in letters; but which would as clearly set forth his name in connection with the Hebrew consonants which the hieroglyph would suggest.

The hieroglyph is composed mostly of a curiously formed animal, one "with the *form* of a leopard; the *paws* of a bear; the *mouth* of a lion; and the *throne* of the dragon which had been given him." These parts respectively give the Egyptian letters which are the equivalents of the Hebrew letters which correspond to the English consonants, T, B, R, S, which give numerically 662. As this is within four of the number required in verse 18 to reach the "number of a man," the question naturally arises whether the letter standing for six in the numeral, may not at some time have been changed from a Beth to a vauv?

As this cannot be determined, and the context pointing to a Tiberius rather than a Nero, it

seems best to put the name of Tiberius to this possessor of a "throne" who comes up from the west, and had so much more to do with the history of that age and the characters of which John was writing, than any later beast.

That he was a man of great power is indicated by the possession of ten horns, upon each of which was placed a Diadem, the imperial sign of Roman authority. He had seven *heads* which were not sui generis like those of the dragon; but were distinct from this individual head, which counted "as an eighth"—17:11.

John has explained these heads to "*signify seven kings.*" That is, he says the seven heads of the scarlet colored beast on which the mystical woman sat, "*are seven mountains* on which the woman sitteth; *and they are seven kings.*"

The explanation John has given of the relation of the beast to these seven heads or mountains, harmonizes with the political condition of that day, when the Roman emperor lived at Rome, the "pit of the abyss," and his official heads, under the name of kings, acted for him in the province of Judea, which Herod the Great, had put under the subjection of the Roman Kesars. The political facts demonstrate that John must have had Tiberius, and not Nero, in his vision when he wrote the picture of the wild beast from the sea.

The very first thing that John notices, when he comes to describe the beast, is the apparent losing of one of his heads, and its restoration. And this is very natural, for John had heard as a boy of the official decapitation of the second head of

the dragon, and his journey to Rome, whither he was followed by a deputation of his citizens to deliver the message:—"we will not have this man to rule over us." Kesar heard the complaint, and took his kingdom from him. Such a thing as that, in these days, would be called a decapitation, or losing his official head; the loss, however, was only temporary; for Kesar gave back to him one half of the kingdom, giving the other half to his brother. Thus the official sword which seemed to give a stroke unto death, being sheathed, the wound was healed, and the foolish king sent back, living, but shorn of half his power. It was a political event that must have made a great impression on the young men of that age, when they heard the fact employed by the master to illustrate important truth for the times.

These representative heads, politically belonging to the Land and the Beast, must in some way not now known, have sustained the claims that are found on the Denarius of Tiberius, which claimed for him the priesthood of the world, and so made themselves obnoxious as the *supporters of blasphemy.*

A good many of the disturbances of that day arose from this very ground that these images, on the coin, and on the standards of the army, were idols and their presence in and around the temple was blasphemous. The Denarius of Tiberius, which had on it the image and superscription of Kesar, had this blasphemous claim: "Tiberius, the son of the divine Augustus, and Pontifex Maximus." In the eyes of a Jew like John, if he had got no farther than the priests of the

nation, this would have seemed blasphemous; but to a follower of *the word of God,* the Great High Priest created after the order of Melchisedeck, the claim must have been peculiarly blasphemous.

The remaining portion of the description evidently covers the later portion of the life of Tiberius, during which the persecution about which John was writing, proceeded for "forty-two months," or the period during which the woman was nourished in the wilderness. It evidently was a period of great religious degradation among those who followed the lead of the dragon, and who had placed themselves entirely under the lead of the supporters of the Roman power. Only one class of people were exempt from the madness which lay at the bottom of the national subjection to Rome; and that class belonged to "those whose names were written in the Lamb's Book of Life."

The account of Tiberius and the times of that war upon the saints is followed by the injunction: "If any hath an ear let him hear." This is the law; "If any will make another go into captivity, he shall go into captivity. If any man shall kill with the sword, he shall be killed with the sword." This is what the saints are patiently waiting for, and their faith.

Thus ends the second sketch of the Beast which came up from the abyss.

The False Prophet is the Beast from the Land.

Chap. 13:11-17.

This second appearance of the *tail* of the Herods is devoted, first, to his *characterization,*—He is "a wild Beast; second, to *nationality,*—"He is from the Land," a Hebrew; thirdly to his official work,—*He is a high priest, having the two horns,* which were the distinguishing marks of his official standing. He spake also the same language as the Dragon, Hebrew, or Aramean; and conducted his religious work under the supervision of the beast from the sea; and as a false priest teaching all in the Land to submit to the same Roman power; all which probably occurred under the eyes of John when the High Priest led in the rejection of Jesus, and in the wild cry: "We have no king but Kesar." And were it not for this supervision of the Romans subsequently, the life of Paul would have been taken right in the temple. This general supervision of the work of the priests was made from the tower of Antonio, where the Beast kept his officers and soldiers ready for any emergency. False priest that he was, he engaged in *deceiving* the people, by the use of some kind of wonders; and so compelling subjection to the emperor on pain of death; and causing all, both rich and poor, to use the coin on which was the name of the Beast, or the number of his name."

The mention of the number of the Beast's name, recalls to the mind of John the fact that this number will not be generally understood. It involved elements which require special wis-

dom in him who would solve it. "Here is wisdom!" Or a problem for the wise. It has been tried by many. Some are satisfied, and others remain unconvinced. Only one thing is sure, and that is, the Beast, whether it is his name or character which is shown in the mystical characters, is *a man* and that it settles.

His words of blasphemy involved the claim of divinity. He was son of a God to whom it was proper to build temples, and to worship.

But let the one of understanding count the number of the Beast, *for it is the number of a man.* That was the important fact for that time and for all time. Whether it was the man Tiberius, or the man Caligula, or the man Nero, or the man Vitellius, mattered little in comparison with the great fact which lowered the Beast from his assumed divinity down to the ordinary level of men. *The number of the Beast, was the number of a man.*

The Vision of Things Which Are to Be Hereafter.

Chap. 14:1-6.

The order under which this revelation of Jesus Christ was produced, covered John's *past* and his *present* and things which shall be hereafter. It was produced under the order: "Write the things which thou *hast seen,* and the *things which are,* and the things which *shall be hereafter.*"

In the opening he wrote of what he had seen, and of the things which then existed among the seven churches in Asia, which evidently were so

near his residence at Patmos that he probably had seen them and ministered to each, and so knew what existed among them.

His visions then were of things which partly existed in heaven but were not in *esse*, but in *posse*. They would be in *esse* when the wrath of the Lamb had reached its climax in actual war upon the *tribes* which were to suffer.

Then came the vision of *things which are*—visions of the redeemed in innumerable numbers, singing their thanksgiving in heaven. These were followed with an outline of method by which the new city was to be saved from the destructive power of the *winds* which would be gathered at the Euphrates, and started towards the Land as an immense army of horsemen, which would destroy the third part of men.

The vision of the coming Lord in the tenth chapter, is followed by a record of things he had seen; the temple, the altar, the worshippers, who together constituted the *holy city*, and whose history cannot be told without bringing to notice parties whom he knew, and whose actions, in part, he had seen: John the Baptist, Jesus, the authorities and people of the great city called Sodom, Mary the mother of the man child, Herod called the Dragon, whose six children followed the father in character and subserviency to the Roman wild beast, whose diadems were on the heads of the whole family of seven, father and sons; and last of all *the tail* of the Dragon and of his sons, who taught lies and led astray one third of his fellow-priests and so came to be characterized as a wild beast, and false prophet,

who deceived the people, and brought them into subjection to the Roman beast. These were all historical characters whose actions lay largely in that past, among the things John *had seen.*

From the description of these historical characters, most of whom he had seen, some of whom lived when he wrote, he again turns to write of "the things which shall be hereafter."

These could only be seen in vision. He begins with the vision of the final history of those who had been *sealed,* and so had escaped harm, when so many men were killed by the army of the "horsemen of God."

Then he saw the Lamb standing on the Mount Zion, and with him a hundred and forty-four thousand, having His name, and the name of His Father written on their foreheads.

The Mount Zion on which they stand was the city of David, which, in its symbolical significance, sets forth that spiritual Mount to which the apostle says "*we are come.*"

It matters little whether in this vision, John saw them standing on the symbolical, or that one which it symbolizes. The object of the vision in either case is met, since the aim of the vision is to show the *future of that body of Jews* which John had seen sealed for protection from the *winds* that were to be loosed on the Euphrates as an army of horsemen to sweep across the country to destroy the third part of the unsealed.

The vision was to show the character of these sealed, and spared people; their occupation after the storm of life had passed, and the completeness of their following.

In character they were like Him. "Having His name, and the name of His Father written on their foreheads." There is where the character shows. It shows in likeness to the one whose name is written on the forehead. This is like John, who is looking for a great change in himself and others. "Now are we the children of God; and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him; for we shall see Him as He is." This is the thought He puts into the words. Having His name, and the name of His Father written on their foreheads, they were thus like Him, "Holy, True, Living ones," on whom the second death hath no power.

Their occupation is a sort of holy worship, singing, as it were, a new song before the throne; a song no man could learn save the "hundred and forty-four thousand who had been redeemed out of the Land."

Of course, if he were telling what shall be hereafter to the end of the ages, then the number is too limited. But he was only outlining the future of that hundred and forty-four thousand, who, in that age, had been shielded from hurt in the storms of war, or the winds from the Euphrates. In fact, John gives warning that he sees only "the first fruits" of the Redeemer's work. "These are they," i. e., of that age. "These are they which follow the Lamb whithersoever He goeth; they were purchased out of the *land.* They were purchased from among men to be *the first* fruits unto God and the Lamb." First fruits, as every one knows,

are *only specimens of the harvest;* and these hundred and forty-four thousand were to be the specimens only of the great harvest which the Lamb will reap when "he sees of the travail of his soul, and is satisfied." And as such the record is made of their character, and of their occupation, "singing with united voices which to him seemed as the voice of many waters, and as the voice of great thunder; and as the voice of harpers harping on their harps."

Their following of the Lamb is not merely one of song; not merely that of negative characters, who need to be pulled along by the force and energy of others; but an active personal one which is faithful unto the end. "These are they which *follow the Lamb whithersoever He goeth.*"

And this is the kind of following which he expects all to give who make the harvest equal in character and life to the specimen of the first fruits which John has given in this record of the *future* of that hundred and forty-four thousand who were sealed out of the thousands of Israel, and protected from harm when the avenging winds swept across the Land from the Euphrates where they had been held in leash, like wild horses, until the orders came for them to be *loosed* to do their work of destruction on men.

The Future of the Unsealed.

Chap. 14:6-12.

There is a gospel concerning them. It is an eternal gospel. It was put into the hands of an angel to "proclaim unto them that dwell on the *Land,* and unto every nation, and tribe, and tongue and people." By the terms of it, others than the Jewish nation are included. It was not a gospel for a limited period; but an eternal gospel, or one for all time. The immediate occasion for its promulgation was the completion of the Jewish age, and so of the Jewish sin in continuing to reject the Lamb, and to persecute his saints.

But even for them there was good news. That good news was embodied in the call to "fear God and to give Him the glory, for the hour of His judgment is come; and worship Him that made heaven and the Land, (the Jewish religious institutions, and the civil); and the *sea,* or the Roman people and institutions, the founders of law and fountains of waters;" that is, the smaller and tributary peoples, according to John's definition of waters.—17:15.

This call left their salvation an open question to be decided by themselves. As such it was an evangel, an eternal one, to all nations then in existence, or ever likely to be. It was first to the unsealed Jew of that age, and then to all Romans of the present or the future, and to all lesser peoples, called fountains of *waters,* since it was the assurance of salvation for those who worshipped God the Creator.

It was also a gospel, or good news, to those who had suffered wrong, and who were represented by the souls under the altar who were crying: How long, Oh Master, Holy and True, dost thou not judge and avenge our blood on them who dwell *upon the land?*

To these and such like them, who were still suffering from persecution for their opinions, the announcement that the *hour is come,* the hour of his judgment, would give the greatest satisfaction. To them it would be a gospel.

The vision of the *future* of the *unsealed* is continued in the work of the *second angel,* who followed the first, saying, "Fallen, fallen is Babylon the great, which hath made all nations to drink of the wine of the wrath of her fornication!"

As these are setting forth the "things which shall be hereafter," they are written as they should appear when they actually took place.

It is Babylon which is fallen. The name which had been given *the Great City,* is now changed to Babylon, a name abhorred by most of those who dwelt upon the Land. It was remembered as the place of their capitivity, and the power which led them captive, and which, at the time these visions were written, was itself a desolate and fallen city, with no present, and no future either good or ill, and so a suitable symbol of the great city which had become the persecutor of the saints, and, under the figure of a *harlot* woman, was represented as "drunk with the blood of the saints, and with the blood of the martyrs of Jesus." —17:6. The new name of Babylon the *great,*

which was now given to the great city which had led the members of the Holy City into captivity, suggested at once the desires of those who were crying for vengeance which were now being answered. And hence the remark in view of the fall of this hated Babylon and her punishment: Here is the patience of the saints; they that keep the commandments of God, and the faith of Jesus, for, as previously announced, the saints were waiting for the captivity of their persecutors, and to see them killed with the sword, who had led others into captivity and killed them with the sword.—13:10. The name suggested, not only a character which was hateful, but a similarity of fate. The old Babylon on the Euphrates had fallen, and been punished! and so the new, that great city, in whose street their Lord was put to death, was a Babylon whose people had worshipped the *beast,* and his image, and in consequence had been made to drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation.

The fate of the worshippers of the *beast* having been made known, the characteristics of the *new age* were given by another angel.—14:13.

This new age dates from the captivity and destruction of the great city called *spiritually, Babylon.*

"*From henceforth* the dead who die in the Lord are blessed."

This declaration was full of comfort for those to whom these visions were directed to be sent. They have always been used to comofrt the friends who have been called to mourn. There

has never been a doubt as to the application. The blessedness promised was an inheritance come down to the people of God from that day to the present. It falls among those things which were to be real at the end of the age. It is from henceforth. In the series it is the fourth word about those things which were to take place in that hereafter which the apostle was seeing in vision, and so comes naturally after the story of the fall and punishment of the spiritual Babylon.

The *harvest of the vine* gives some particulars of the fall of Babylon.

This harvest begins in the appearance "of one like unto the son of man, sitting on a cloud, and on His head a golden crown, and in His hand a sharp sickle."

The crown identifies the reaper as the son of David, whose children alone had the right to wear a *crown.*

The parable of the harvest will now find its fulfillment, for the harvest was to come at the "*end of the age.*"—Matt. 13:40. And that the end of the age had come was made sure by the symbol of the fall of Babylon; and the announcement of what was to characterize the new age.

Simultaneous with the appearance of the one with the golden crown, and sharp sickle, a *fifth angel* came out of the temple and reported with "a loud voice to him that sat on the cloud," that the *harvest of the Land* is fully ripe "and that the time is come for the harvest to be reaped." The call was for Him that sat on the cloud "to reap, for the harvest of the Land is fully ripe."

At this report, the sickle was then thrust in "by Him who sat on the cloud, and the Land was reaped."

Then a sixth angel came out of the temple which is in heaven, also having a sharp sickle," who was followed by a seventh, who came out from the *altar,* which had power over fire, and cried with a loud voice to him who had the sharp sickle, "Thrust in thy sharp sickle and gather the clusters of *the vine of the Land,* for her grapes are fully ripe."

The angel who does the work of reaping, is the sixth one, who had the sharp sickle. "The reapers are the angels," whom the son of man was sending forth to do the reaping, and to gather out all that offends. John, in this vision of the end, sticks closely to what he found in the little book of Matthew's gospel, in which so much is found which finds its reproduction in this vision "of things which shall be hereafter," or at the end of the age.

The action quickens on the giving of the order to thrust in the sickle. The angel does his work of reporting on the condition of the vine of the Land. Then he that had the sharp sickle thrust his sickle into the Land and gathered the *vine of the Land,* and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and there came out blood from the wine-press, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

The city, occupied by those who composed the mystical great city of persecutors, is here, for the

first time, brought into view. The mention of it in this connection serves to locate the scene where the blood appeared.

It was wine the reader was looking for; and wine it would have been, had it been a literal grape vine whose clusters were fully ripe. But the symbolical vine, composed as it was, of a body of people whom the Lord had planted, would, when crushed, send forth blood. Like his great teacher, Isaiah, the *seer* begins in figure and closes with the literal.

With this closed the dramatic action which covered the reaping of the vine of the Land whose clusters were fully ripe. It pictures the deeds of the closing of the *age*, in the destruction of what, in prophetic symbols, is called the vine of of the Land; or in plain speech, the institutions and people which God had planted in the Land of Canaan.

This is the final answer to the question put to Isaiah, who was asked: "What shall I do more to my vineyard?"

The Climax.

Chaps. 15:1-8, 16:1-21.

The climax is reached in this *sixth vision* in which the seven curses complete what was begun at the opening of the seals, and continued in the blowing of the trumpets.

The place of the vision is by the side of that western sea from which he saw the wild Beast arise. Under the western sun it looked like a

"sea of glass, mixed with fire." By this sea of seeming glass he saw the victors over the Beast standing with the harps of God in their hands, and singing the song of *Moses* and the *Lamb.*"

The Song.

"Great and marvelous are thy deeds, O Lord our God, the Almighty. Right and true are thy ways, Eternal King! Who will not reverence and praise thy name, O Lord? Thou alone art holy! All nations will come and worship before thee *for thy* judgments have become manifest."

This was followed by the opening of the inner shrine of the tabernacle of the testimony in heaven. "And there came out from the temple the *seven* angels that had the seven plagues. These were adorned with precious jewels pure and bright, and girt about the breasts with golden girdles."

To these *seven* angels were given seven golden bowls, full of the wrath of God who liveth for ages of ages.

And the temple was filled with the smoke from the glory of God, and from his power, and none were able to enter into the temple, till the seven angels should have finished ther work. This work was one of the plagues.

Where was this work to be? In the opening of the seals, the scene of the war between the one on the white horse and the one on the red, was the *Land.* The one on the white horse appeared as a Jewish king, while the one on the red who inaugurated the actual war, is not described as to

nationality, but only as to his *work*, which was, "to take peace from the *Land*."

It is actual war in which men kill one another. The third and fourth horses symbolize the suffering and deaths of a besieged people; while the opening of the fifth seal shows the secret cause of the war "in the prayers of the souls under the altar," which puts in another Jewish element to *localize* the action.

In the succeeding visions in which the trumpets and the bowls appear, the localising of the action is at once made. The evils and miseries of hail and fire mingled with blood were cast "upon the *Land*" when the trumpet sounded. And the miseries which accompany starvation, noisome and grievous sores upon men, followed the "casting of the bowl upon the *Land*."

This adds a tint to the color of the picture describing the results of the blowing of the first trumpet, which is in harmony with the general one of the series of the seals, and mark the *Land* as the place where the war was waged.

But while the war is located in the Land, the war-making power, called "the sea," also suffered. These sufferings were noted as the result of the blowing of the second trumpet in which the *sea* was affected "with a burning mountain," a symbol which John explains to mean a *king*. The effect of this is made emphatic by the outpouring of the *second bowl*, causing, in the empire called "*the sea*," a great amount of blood shedding; in the trumpet scene, "one third part of the sea became blood;" but in the climax made by the outpouring of the bowl, "every living soul

died.'' The colors deepen as the picture progresses.

The writer returns, on the sounding of the third trumpet, to the country in which was a place called ''heaven,'' from which the star called Wormwood, fell, causing the death of many of the people. The third bowl follows in the same line, saying that ''the waters (people 17:15) became blood.''

Then the angel of the waters, or, as we would say, the angel of the people, was heard saying:—

''Righteous art thou which art and which wast, thou Holy One, because thou didst thus judge. For they poured out the blood of saints, and prophets, and blood hast thou given them to drink, for they are worthy.'' They, the waters, got only what they deserved. The *Angel of the waters,* in this place seems to be no other than that one which guided and protected the people in their wanderings in the desert on their way to the Land. Waters, of course, deserve nothing. But the people whom they represent, were deserving of all they got, because of their persecution of the *Angel of the waters,* and the putting to death of his prophets, and of those who believed on his name.

The scene is still in the *Land* where sun and moon and stars are the recognized symbols of the rulers in Church and State, when ''the fourth trumpet sounded, and the third part of these heavenly bodies were smitten.'' The emphasis follows in the pouring out of the fourth bowl, which, on being poured, gave power to the sun to ''scorch men with fire,'' the suffering

form which only maddened men and they blasphemed the name of God, which hath power over these plagues. And they repented not "to give God the glory."

On the blowing of the fifth trumpet the *fall of a prince* of *the Church* is noticed. This prince, called "a star," opens the pit of the abyss, so that an army under the symbol of locusts issues forth under the command of a king whom he calls "the Destroyer."

The sending forth of this army from the capital of the abyss, or sea, is also paralleled by the work of the fifth bowl, which "was poured out on the *throne* of the Beast; and his kingdom was darkened." In what way, the history of that age, as found in those histories which were written of that time, can easily be learned. The darkening referred, probably, to that civil strife for the possession of the throne of Rome, which took place after the death of Nero.

The throne of the Beast, and the darkening of his kingdom being the complement of the scene of the sending forth of an army from the "pit of the abyss," are the tokens, or marks which denote the *nationality* of the *one party* whose mission is was "to take peace from the Land." The synchronism of the actions is obvious. But lest his readers should make a mistake and try to locate this war in some remote part of the world, he introduces two scenes from the River Euphrates, one of which is found under the blowing of the sixth trumpet. In this scene a cyclone has been produced by a long calm, and appears as a body of horsemen

200,000,000 in number, which sweeps across the country towards the west, which kills one-third of the men.

The other falls in the scene produced by the outpouring of the sixth bowl upon the great River Euphrates, and the water thereof was dried up that the way might be made ready for the *kings that came from the sun rising.*

Here we have geography, which not only designates the river, but gives the direction the kings were to take in coming to the war. The army of the Destroyer came from the pit of the *abyss* to the *Land.* That is, the direction in one case was from the east to the west; while that of the other was from the west to the east. The place of meeting would thus be on the Land, in front of that city where the blood from the wine-press of God's wrath was poured out in such profusion."—14:20.

The student of this book has reason to be thankful that as the action draws near to the close, these geographical hints may be used for unfolding the story John is telling about the siege of Jerusalem, and the destruction of the mystical city, which once was considered the Bride of Jehovah; but now is only known as "the *Harlot City* which had a *kingdom* over the *kings* of the *Land.*"

John so thoroughly believes that "words are spirit and life," as his Master taught about His words, that he represents the words sent out of the mouths of the dragon, and the Beast, and the false prophet, as "devils, which were sent out over the whole Roman Empire (the inhab-

ited earth) to gather together the kings unto the war of the Great God, the Almighty," whose word, when manifested in the flesh, was: "behold! I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame."

These words of warning are echoes from the great discourse of Jesus which predicted all these calamities as incident to His coming to judge the Land.

The message which was the spirit of devils, drew "the kings unto the place which is called in Hebrew, Har Magedon."

The Outpouring of the Seventh Bowl.

Chap. 16:17-21.

On the sounding of the *seventh trumpet* (11:15,) there were "great voices in heaven, saying: the kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign unto the ages of ages." The same thought is now presented in the simple sentence, "*It is done.*" This was pronounced by "a great voice from the throne in the temple." Both scenes present a finality. It is the time of final judgment in which the saints are recognized as saints, and those destroyed who destroy the Land. The announcement that the Temple of God was opened in heaven, and that the ark of His covenant was seen therein, are very significant facts as bearing upon the history of that people to whom the ark was the

great emblem of the seat of divine glory and mercy. The opening, accordingly, was attended with "lightnings and voices, and thunderings, and an earthquake, and great hail." Such was the description of events on the blowing of the seventh trumpet. Now that he has reached the last description of those same matters, it is taken up in such a way as to add intensity, if possible, to the crisis.

Now that it is authoritatively announced that it is done, these same things are described with more fullness. "There were lightnings, and voices, and thunders, and a great earthquake, such as was not since there were men on the Land, so great an earthquake, so mighty."

The Consequences.

"And the great city was divided into three parts; and the city, (not cities, which is a modern reading,) but the great city of the nations *fell.*" This great city which was divided into three parts, is now called "Babylon the Great," which has all along been known as the persecutor of the "holy city;" and in the first notice of it, called "Sodom, and Egypt."—11:8.

The thought of the seer goes back to the old Babylon, then in ruins and uninhabited, for a more expressive symbol than either Sodom or Egypt; though this last, under the name of Rahab, was associated with Babylon as examples of a bad parentage in comparison with the parentage of those who were born in the real Zion. —Ps. 87:4.

This "Babylon, the Great was remembered in the sight of God to give to her the cup of the wine of the fierceness of His wrath."

This was in part manifested in the desertion of her usual allies. "Every island fled away, and the mountains were not found." Islands and mountains representing those political powers on which Babylon usually relied for support and defence.

And then she sat alone in the midst of her starving people, buying of the greedy merchants food at famine prices, (6:6) while the "locusts, like unto horses prepared for battle," were raining "hail upon the people penned up in the city, every stone of which was of the weight of a talent," while men blasphemed God because of the plague of the hail, for the plague was exceeding great.

This closed the third account of the miseries of that war, when "Jerusalem was surrounded with armies," and the rider on the red horse had "taken peace from the Land."

The climax of the war having been reached, it only remains to dispose of the dramatis personae, and forecast the future.

The Disposal of the Characters.

Chap. 17.

The first to be disposed of is the *Great City*, whose history as a persecuting city, he has been telling ever since she was introduced in chapter 11, as the murderer of their Lord.

Her final disposition begins with a vision which aims to characterize her as a guilty woman who had forgotten her marriage vow, and had deserted her lawful husband.

In doing this the language and metaphors of the old prophets of Israel are freely used, some without, and others, with explanations. The usual word for describing the country of the Jew, is used both at the beginning and end of this description and used so many times, and in such an emphatic manner, that any attentive reader would not fail to recognize the city *as that people whom the ancient prophets called* Zion, and whom Paul called Hagar, the Jerusalem that is in bondage with her children; that is, in bondage to the formal services which had become so burdensome to the people, and which had lost their spiritual significance.

This woman he calls a great harlot, whose harlotry had been with the "kings of the Land" while all "who are living upon the Land were drunk with the wine of her fornication."

This figure is one whose use by the prophets is well understood, and which was *only used* of that body of people who had made a covenant with Jehovah, and so were considered as "married to Him."

As she is represented as sitting upon "many waters," those who have not listened to the definition of the word waters as covering peoples, and nations, and tongues, have not been able to think of the Jewish capital, and Jewish people, whose capital city was an inland one, and so could not be a commercial city of the usual order, which is usually found near those bays or rivers, which facilitate commerce.

But the *symbol* takes in all that portion of the people which resided in Egypt, or the regions around old Babylonia, or North and West as far as Rome; representatives of which were found listening to those in the upper room when the spirit was poured out upon those who were there waiting, and who were empowered to speak all the languages of those peoples, and nations, and tongues.

And these people did not go up to the capital city of their nation without carrying offerings which were poured into the treasuries of the temple. On these the woman sat, as the source of that worldly wealth which had taken possession of the heart of the nation and caused it to be characterized as a harlot.

And there at the meeting place of all the nations, she was seen also "sitting upon a scarlet colored Beast."

Whatever may be the significance of scarlet in this connection, as seen on the Beast of seven heads, and ten horns, the significance of her position, sitting on the Beast, is certainly indicative of support from and to the Beast. This subjection has already been noted as the position

of the false prophet, who, as the head of the religious forces of *the great city*, performed all his duties under the supervision of the soldiers of the governor who, at the time, represented the power of the Beast, and so was one of his horns.

That position of dependence is, however, made emphatic in the history of the crucifixion as given in the gospel of Matthew, on which occasion the priests who represented what, in this book is called "the heavens," and the king who represented at that time the Land, or civil power of state, yielded subjection to Pilate the civil ruler, who ruled in and through the power of the Beast, who, at the time this drama was written, no longer lived, and is hence called, "the Beast that was," whose power was the upholding power of both the Church and State; both of whom "sat upon the Beast," and were subject to him, and his horns.

But notwithstanding the subjection to the Beast into which the populace who constituted the mystic city were led by their priests, no expense was spared in the matter of ornamentation; yet the gold and the scarlet, and the jewels could not hide her mystic name, which as in all such cases, appeared upon her forehead, telling all who saw her "that she was Babylon the great, the mother of the harlots, and of the abominations of the *Land.*"

And "the *woman was drunk,*" but not with wine. She was "drunk with the blood of the saints, and with the blood of the martyrs of Jesus."

The sight was one to wonder at. The seer

was amazed. His amazement caused the angel who was showing him the woman, to enter upon an explanation of the mystery.

He Begins With the Beast.

The mystery of the Beast is a real mystery, else the angel would not attempt its explanation. In the course of this explanation some of the tropical words are explained in order to the unfolding of both mysteries, that of the woman, and that of the Beast.

And first she is not a commercial city although "she sits upon many waters," for waters where the harlot sitteth are explained to signify "people and multitudes, and nations, and tongues."—17:15. But she represents an inland city which drew her revenues from distant people who owed to her some kind of allegiance, and who on their annual pilgrimages to her capital, filled her coffers with their gifts. She was thus a city which had nations subject to her, but who also had power over the "kings of the Land," since the angel, at the conclusion of his explanation fixes all by saying: "The woman thou sawest *is that great city which reigneth over the kings of the Land.*"

These also thought of their high priest as the superior of their kings, representatives as they were of "the One to come," who was to be "born a king" as well as a priest, and as such to rule, or have a kingdom over all other kings of the Land.

The harlot was represented by her high priest and thus claimed a kingdom over the *political kings* of the Land.

Such a thing could be said of no other people but the Jews, whose symbolical king was also a priest, "king of Salem, and priest of the most High God." That part of the mystery the angel explained when he translated the mystic name written upon the woman's forehead, which marked her as "the mother of the harlots and of the abominations of *the Land.*" This final word simply emphasizes this reading of what he saw upon her forehead where character is so often displayed. Of course, if her kingdom was one over "the kings of the Land," she did not sit *geographically* upon the seven hilled city of Rome. But she may, politically, have borne such a relation to these kings of *Roman creation,* here represented by the seven mountains, which is explained to mean, "seven kings," as to be represented as sitting upon them as her *political supporters,* so far as they supported any religious institutions. The figure carries out or symbolizes the general relationship existing between the nation of Israel and the kings of which John was writing.

They were the patrons and supporters of the religious institutions then existing. As far back as their history goes, from David to the Herods, the kings were the builders of the temples, and the ones to provide for the religious ceremonies of their great festal occasions, like the dedication of the temple under Solomon; and the rejoicings under Hezekiah, and Nehemiah and Ezra. Herod

himself had followed the custom of the Jewish kings, although a foreigner by birth.

The kings, though occupying a position inferior to the high priests, were the *political* and *financial* supporters of the *woman* "who sat on them," and who through them, gave allegiance to Kesar, the Beast, whose official heads these later kings became, as ruling by the appointment of the Beast which cometh up from the sea."

This explanation of this political relation of the woman to the kings of the Land, sends the reader of the visions to the history of that time when the Herods ruled by virtue of Roman authority in the Land where these double relations only existed; and to those historians of that "day of the Lord," who have put the names of these men, and the character of the old people of Israel, on record for all to read and understand, and which, in this drama is set forth in signs.

This much of the mystery of the woman was necessary in order to meet the challenge made in verse nine: "Here is the mind that hath wisdom." It must be admitted that the "meaning" of this wisdom, has not been so clear as to give the readers no trouble in making it out. In fact, it cannot be made out unless what is said about the woman and her kings be clearly apprehended, since these kings have a *double relation*, as kings ruling in the Land as official heads of the Beast. A relation as simple as can be to one who reads the history in the light of John's declaration that he "was in spirit in the day of the Lord," or that period of Jewish and Roman history which lay within the compass of the life and labors of

Jesus, and the few years preceding the fall of Jerusalem.

The Beast in that age was so much mixed up in the affairs of the woman that it became necessary to tell something of his history. And this is very briefly done. It is done: first, by noting his *personal history*, and condition of his *heads at the time of writing*. For these two things are kept distinct.

As to the Beast, the story is told in a Cryptograph which indicated *succession* in the Beast.

First, *He was.* That is, when the action of the drama began, it began under a Beast who does not continue to the end of the action, or to the close of the writing of the book.

He was succeeded by another who also has passed away: *He is not.*

This one was about to be succeeded by another who would soon go into perdition.

Here are three personalities represented in the Beast who possesses a "throne" and a "kingdom." These are all spoken of as if one, on the same principle as when a king dies, the announcement is still, "long live the king." *The Beast lives in his successors.*

"The Beast who was and is not, and is about to come up out of the abyss, and to go into perdition," causes them that "dwell on the Land to wonder, especially those whose names have not been written in the Lamb's Book of Life."

The Azazel, or people for whom the scape-goat was annually sent into the wilderness, the place of punishment for the disobedient portion of the nation, wonders over the manifestations of the

Beast. These political changes astonish those who are to be sent into the wilderness where their type, the scape-goat, had been so often sent, without having wrought any great reformation, or restrained them from persecuting the saints, the portion for whom the selected goat was offered unto God, and accepted.

Then follows the history and condition of the heads of the Beast which must be found in *the Land* where the death of a Kesar made such a commotion.

They have been looked for in Rome; and they have been looked for in the empires which preceded Rome. But the real place in which to look for those seven heads, which are distinct from the Beast's personal head, can properly only be looked for *in that Land in which all the action of the drama*, with a trifling exception is located; and where is located the great persecuting woman "who was drunk with the blood of the saints, and with the blood of the martyrs of Jesus." In other words, the heads must be found in the Roman province of Judea, which, in part, was ruled over by Idumean princes made kings by Roman emperors; and by governors or horns, who "were kings for an hour," or during the pleasure of the appointing power.

Taking these materials which John himself has given, and the problems of the book, which John himself felt needed solution, solve themselves.

One of these he now proceeds to furnish the means of solving, viz., *the time of writing the book.*

This problem came in the explanation of the mystery of the Beast, and is a part of it.

The solution he gives follows the formal declaration that "here is the meaning of the seeming mystery."

"The seven heads are seven mountains on which the woman sitteth." Shall the reader stop here and treat these mountains as geographical elevations of the earth?

But lest any one should be tempted to treat them as such, and so locate the woman in some city of seven hills, he adds at once in explanation of the meaning of mountain in this place.

"They, that is the mountains, *are seven kings.*"—17:10.

At the time John was writing, "five of these mountains," or kings had fallen; "*one is,* and the *other is not yet come.* And when he cometh, he must continue a little while."—5:10.

According to this statement he was *writing in the life-time of the sixth king,* whom he designates as a "mountain;" and who was an *official head of the Beast,* and by his appointment ruling over the whole, or a portion of the Land.

Any one who wishes to know the date of the writing, can get it officially, and at first hand, by going to the history of the seven Herods, *the heads of the Beast,* and the kings of which John was writing, and *finding the date during which the sixth lived and ruled in Palestine.* For John says of these kings, all of whom were official heads of Rome, appointed by the Emperor, "five are fallen, one *is,* and another is about to come."

The fifth Herod died in 44, A. D., leaving Herod of Chalcis, to whom, in 44, was given the government of the temple, and the right of nominating the high priest. He did not die till 48, A. D.—The Herods by Dean Farrar y, f, 193.

This statement of John's is worth far more, as authority for the time of his writing this book, than all the sayings of the fathers, or the hypothesis of learned exegetes.

According to this statement of John, the book was written *sometime during the reign of Herod of Chalcis.*

But this does not wholly solve the mystery of the Beast. His heads and horns exist in succession; does he also thus exist? This the angel who was showing John these mysteries answers in a Cryptogram which conveys the intelligence to the reader that the Beast is personated by three persons.

After noticing that the sixth king would give way to the seventh who "must continue a *little time,*" he adds: "And the Beast that was and is not, is also an eighth, and is *outside* of the *seven,* and goeth into perdition." This designates the first one of a succession in the Beast. The Beast that was, when the action was begun, has been succeeded by another, "*who is not*"; and he is to be followed by another, who shall come up out of the abyss, or west where the throne of the Beast was located. The Beast, as an *official character* is the same during these different administrations. It is the emperor of the Romans who stands for the character of the Beast, beginning with Tiberius, and finishing with

Claudius the one "who is soon to go into perdition."

And this successor of the Beast will "cause them that dwell on the Land, to wonder when they behold the Beast, how he was, and is not, and shall be present."

So far the angel has been dealing principally with the political situation in the Roman province of Judea, where these kings, the appointees of the Roman emperors, as far as they could, gave the woman their political support.

In order, however, to fill out the situation, during the period of which John was writing these retrospective and prospective visions, another feature of the times is brought out in the description of the "horns of the Beast," who "were ten kings who had not received a kingdom as yet."

In the history of that age these ten kings who had not received a kingdom, fill an important part. They, of course, are to be found where the woman is found, and in such connection with her, that they are stirred up to hate her.

While they had received no kingdom, yet "they receive authority as kings with the Beast, for one hour, when they yield up their authority again to the Beast."

This is a very accurate description of those governors who held power during the pleasure of the Roman emperors, and who are found in close relation to the Jewish people, aiding in their religious matters so far as to supervise the services of the priests in the temple; and who, in that new testament history from which John was

drawing his inspiration, were represented by Pilate and Felix. These men had the power of kings, but no kingdom. When their hour of rule, for any reason, was ended, "they gave their authority and power back to the Beast."

As John was writing long before the actual destruction of the harlot, he puts the account of it in the future.

"They Shall War Against the Lamb."

What he has been describing, pertained to the persecutions which had emanated from the false prophet, and the dragon, and directed against the saints and the martyrs of Jesus.

But now the horns of the Beast, or these governors, as we would say, are beginning to call his attention, and he sees that they will ultimately make war:—at first "against the Lamb, who overcomes them, for he is Lord of Lords, and King of Kings." And they also shall overcome that are with him, called, and chosen, and faithful.

The explanatory remark is then made: That "the *waters* which thou sawest, where the harlot sitteth, *are peoples* and *nations*, and *multitudes*, and *tongues*." That explanation needs to be remembered, as it explains what has gone before.

The angel having made this necessary explanation, returns to the prophecy about the horns. They are horns *that can hate*, a function that belongs to *men*, and to these governors, especially. Some horns may be constituted out of wealth; and some out of intellectual power; as were the

horns of Alexander, and the great captains of the world. And others, like the *horns of Moses*, out of his official sanctity as the lawgiver and deliverer of his people. The horns of the Herods represented the riches, and intellectual vigor of their Idumean ancestor, Herod the Great.

But the horns of the Beast were *men*, "kings of an hour," who *hated*. Their hate was, at the time John was receiving these visions, a future element of evil for the great city. "They *shall* hate her, and shall make her desolate, and *shall* eat her flesh, and shall burn her utterly with fire."

"The making of her naked" is the ancient prophetic threat against the old harlot Jerusalem used with such terrible force by Ezekiel—11:36-39, and which is probably imitated here. "Burning with fire" is also the punishment named by Ezekiel,—16:41, and by Judah as to be inflicted on Tamar, Gen.—38:24, and by the Mosaic law in the case of a priest's daughter guilty of whoredom.—Levit. 21:9. Prof. Cowles, Com in Loc.

The ancient punishment for a harlot is here used to set forth the terrible nature of her crime as committed by the great city, the acting, thinking, hating, persecuting great city, which is reflected in the punishment prescribed for harlotry under the law of the city itself.

The divine hand is in the war. The governors for their own purpose may provoke the war, and carry it on; but the Beast whom they call to the front, receives from them all their delegated powers, and puts them into the hands of the

angel of the abyss, the king over his forces, who will gain for himself the title of "The Destroyer," when he had "accomplished what God had said in some previous prophecy, should be accomplished." This reference to a former prophecy, probably is to the prophecy made in the Olivet discourse of our Lord.

And then that there might be no mistake about the personality of the woman upon whom this war was made, he adds: "The woman whom *thou sawest is the great city which hath a kingdom over the kings of the Land*," and which he had already said, was a "spiritual Sodom," a remark which shows the reason for treating her as a harlot, and meting out to her the punishments which Ezekiel had declared should be given to the nation which had then become a Sodom.

John has thus attempted to show his readers:—

First. That the spiritual Jerusalem called Sodom, and Babylon, is meant by this harlot woman.

Second. That the kings of the Land were those seven Herods, the first of whom, for his great talent and power, was called Herod the Great.

Third. That the Roman emperors are represented in successive ages, or years, in the Beasts who, by means of their horns, rule the woman and her kings.

Fourth. That the governors who came and went according to the will of the ruling emperor, were the horns of the Beast.

The Doom of Babylon.

Chap. 18:1-24.

The eighteenth chapter is devoted to the final account of the doom of Babylon. God remembers her as a sinner to be cast out into a worse wilderness than the typical goat was cast in warning of just such a calamity falling upon the unbelieving in their rejectment. The Azazel must now follow the goat which had been chosen as its representative so many years before, and which every year had set before the nation the fate which belonged to the disobedient who had not repented of their sins, and so obtained an interest in the blood of the one which was selected for sacrifice to God as an atonement for the transgressor.

The angel now announces the situation very much as Ezekiel announced the doom of Tyre, and which was equally pertinent in its figures, to set forth the doom of the mystical city whose sin was not commercialism, but a false religiosity, a city whose mission had been a religious one, for the good of the nations; and which had been made the excuse for persecution of apostles and prophets, until she had filled herself to intoxication "with the blood of prophets and saints that had been slain upon the Land," and was now to be treated as old Babylon and Tyre had been treated when they *fell,* and were left as abodes for the owls and bats, and evil men, the ravens of society.

The heaven and the Land was lighted with his glory and he cried with a mighty voice, saying,

"Fallen, fallen is Babylon the Great, and is become a habitation of devils, and a hold of every unclean spirit, and a prison of every unclean and hateful bird. For of the wine of the wrath of her fornication, all the nations are fallen; and the kings of the Land committed fornication with her, and the merchants of the Land waxed rich by the power of her wantonness."

That was the indictment against those "who had gathered themselves together against the Lord and against *His Anointed.*"

The Warning to the Remnant, Called: "My People."

This came by means of another voice. The first voice was apparently the voice of the one of whom John was making a revelation as it embodies a good deal of what was charged against the ancient people of God by Him when he wept over it, as blind and ignorant of its opportunity.

The new voice calls from heaven, saying:— "Come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven; and God hath remembered her iniquities."

Such a call went as far as the people who constituted the mystical city had gone in pursuit of their various avocations.

It went to those in the city where Peter had preached repentance. It went with Paul to those in Damascus to call them to repentance. It went with him into Arabia, and Macedonia, and

Corinth, and Ephesus, some of whom heard it and left the old "camp" for the New Jerusalem which was free. Persecution was not local, since the Great City was not local, but was scattered throughout the "inhabited earth," in Egypt, and Babylon and Rome. It followed those who were commissioned to carry the good news, that God had sent His Son to take up and repeat the messages of grace which had been so long and fruitlessly spoken in the tropes, and shadows, of that service which Moses had given the ancient people of Jehovah. John had found them in all the places where he had found believers, to whom to address the warnings and exhortations which were embodied in the letters to the seven churches which he was directed to write from his island home where he had these visions. To all who composed that mystic great city, the word was, "Come out of her, my people!"

The order which was thus given was one of mercy, and also one indicating the purpose to punish those who had been persecuting "His people." Those who constituted the mystic city, believed in those old laws which required an eye for an eye, a tooth for a tooth, and for the fulfillment of these laws "the saints had patiently waited;" and now they are virtually told: "He that leadeth into captivity, shall go into captivity," and "he that killeth with the sword shall be killed with the sword." Not all had as yet accepted the milder teaching of the son of man whom they had crucified, but held on to the old traditions.

So now they are to be treated according to their own received traditions. And so the word

goes forth: "Render unto her even as she rendered, and double unto her the double *according to her works.*"

The reason for this is at once added. "For she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. *Therefore,* in one day shall her plagues come—death, and mourning, and famine; and she shall be *utterly burned with fire,* for strong is the Lord God who will judge her."

The lamentation over her destruction is begun. First the kings of the *Land* mourn; then the merchants of the Land continue the lamentation! These are succeeded by the shipmasters, and mariners, and as many as gain their living by the sea, "who *stand afar off,* and cried out as they looked upon her burning, saying: What city is like the Great City? And they cast dust upon their heads, and cried weeping and mourning, saying: Woe, woe, the Great City, wherein were made rich all that had their ships in the sea, by reason of the costliness. For in one hour she is made desolate."

Another speaker of a different order here breaks in with the view from the suffering side, who cries: "Rejoice over her, thou heaven, and ye saints, and ye apostles and prophets; *for God hath judged your judgment on her.*"

This Judgment a Finality.

This is set forth in symbol; "a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying: Thus with a mighty fall shall Babylon the great city, *be cast down,*

and shall be found no more at all, for with thy sorcery were all the nations deceived. *And in her was found the blood of prophets, and of saints, and of all that had been slain upon the Land.*

The Anthem of Triumph.

Chap. 19:1-7.

The announcement of the finality of the judgment is at once followed by a triumphal anthem. "After these things I heard, as it were, a great voice of a great multitude in heaven, saying: Hallelujah! salvation, and glory, and power belong to our God. For true and righteous are His judgments; for He hath judged the great harlot, which did corrupt the *Land* with her fornication; and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah! And her smoke goeth up unto the ages of ages."

"And the four and twenty elders, and the four living creatures, fell down and worshipped God that sitteth on the throne, saying: Give praise to our God, all ye His servants, ye that fear Him, small and great."

This great anthem is at once followed by another which introduces the bride, whom we have known all along as "the *Holy City*" which had been trampled down by the persecuting nations and their ally, Rome, the Great City.

The casting out of the Great City calls for rejoicing.

"And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and

as the voice of mighty thunders, saying, Hallelujah! for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him; for the marriage of the Lamb is come, and his wife hath made herself ready."

Her Righteousness a Gift.

Chap. 5-8.

"And it was given her that she should be arrayed in fine linen, bright and pure; for the fine linen is the righteous acts of the saints." In other words, the linen is the symbol of her righteousness. And it is put upon her in contrast with what had been given the harlot who had endeavored to take away the righteous character of those she had murdered. One is burned; the other is recognized as pure and holy.

On the recognition of this great fact, the marriage supper is at once suggested, and he was ordered to write: "Blessed are they who are bidden to the marriage supper of the Lamb." Then, as if the whole drama was at an end, and the subject to be dismissed with this account of the clothing of the bride, he heard the words: "These are the true sayings of God."

"Thereupon he fell down before the feet of the angel to worship him. The angel said: See thou do it not; I am a fellow-servant with thee and with thy brethren that *hold the testimony of Jesus;* worship God, for the testimony of Jesus is the *spirit of prophecy.*"

The disposition of these two cities, one of whom was a harlot, and the other a bride, pure

and righteous, does not, however, dispose of all the characters of the drama; neither does it fill out to the full what he wants to say in description of the bride; and so a new section begins at this first ending.

The words which he heard about the nature of the *testimony* of Jesus, seems to have carried him back to chapter eleven, in which these characters were introduced, one as "the holy city," the other as "the great city," and Jesus as the anointed witness pouring oil into the churches, old and new, as the divinely filled olive tree; and giving a testimony which angered the inhabitants of the city Sodom, and so losing his life. The testimony he gave on that occasion and others about the destruction of the capital of the evil nation, he now hears the angel state that the testimony which Jesus gave on those occasions, is the *spirit of prophecy.*

This word opened the heavens to him, and he saw a "white horse, and he that sat thereon, called *Faithful and True.*" The name carries him back to his prologue where Jesus is described as "*The Faithful Witness,*" and to the characterization of him which he gave to the church at Laodicea in which he styles himself, "*the faithful and true witness.*"

But it is not as a witness that he now appears. The day for giving his testimony is past; and the day in which to act as a judge and warrior, has come. It is the same warrior whom John saw at the opening of the first seal. Then, also, he appeared on a *white horse;* but as a Jewish king

having the national bow, and receiving the Jewish crown. Now he appears with "many diadems" the symbols of universal empire.

He was seen as arrayed in garments sprinkled with blood, and with a name which is above human comprehension, since his name, by which his mysterious nature was signified, was *The Word of God.*

He was followed by the armies which are in heaven "clothed in white linen, white and pure."

"Out of his mouth proceedeth a sharp sword, that with it he shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the wine of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, *King of Kings, and Lord of Lords.*

The Great Supper of God.

Chap. 19:17-18.

The supper of God is preceded by an invitation given by an angel standing in the sun, who cried with a loud voice, saying to all the birds that fly in mid-heaven: "Come and be gathered unto the great supper of God; that ye may eat the flesh of kings, and the flesh of mighty men, and the flesh of captains, and the flesh of horses, and of them that sat thereon; and the flesh of all men both bond and free, and small and great."

Such a supper usually follows great battles, and sieges, and this was likely to be the result of the war, which he now sees in its beginning, when

he sees "the Beast, and the kings of the Land, and their armies gathered together to make war against him that sat upon the white horse, and against his army."

The Result of the War.

"And the Beast was taken, and with him the false prophet that wrought the signs, wherewith he deceived them that had received the mark of the Beast, and them that had worshipped his image; they twain were cast into the lake of fire that burneth with brimstone; and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth; and all the birds were filled with their flesh."

As this battle was one fought by the mouth, rather than by the hand, or machines like the ones which destroyed the people in the city; and upon the Land, and which filled the Land with blood, the reader must naturally look for such a one as Ezekiel described in which so many were killed by the outpouring of the spirit of God upon the people.—Ezek. 39:17-29.

Evidently, John had that Battle with Gog and Magog before his eyes when he wrote of this great destruction of enemies by "the sword of his mouth." The words of Jesus, they are "spirit and they are life." And it takes living words to slay those who fight against him who sat upon the white horse.

The words, when used, killed right and left; "and the birds that fly in mid-heaven were filled with their flesh."

Spiritual matters can best be set forth under material symbols. The spiritually dead receive a spiritual resurrection.

Peter used the sword of the spirit "to kill seven thousand" at Pentecost, and which John calls, a great earthquake. And the apostles seized this sword and used it on the battlefield on which was then fought the great battle for the supremacy of the Lord of Lords.

The Binding of Satan.

Chap. 20:1-5.

This naturally follows the war, and is one of those incidents necessary in the plan of the drama in order to dispose properly of all the active personalities engaged in the visions.

The representation is a natural one, which would naturally occur to John to make of that last member of the house of Herod, who had been brought up at Rome, and would lose his kingdom in the war which destroyed the harlot. His habit of dependance on Rome would naturally take him there. He was like multitudes of others, before and since, bound in those chains which habit forges. As this part of the history was necessarily prophetical, it is drawn with large outlines.

The fall of the harlot city and the destruction which followed, would naturally send that seventh head of the Jewish Dragon to Rome where he had been brought up, and whose friendship he naturally desired to retain. And so the history is told in prophetical form: "And I saw an angel come down out of heaven, having the

key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished. After this he must be loosed for a little time."

This Oriental method of disposing of the last member of a hated family which had done so much which was obnoxious to John, has been read, not as if it were the description of the end of a bad race of kings, but of a great rival to God in the government of the world. It is the great rebel against God, who is another God, but possessed only of an evil nature. So Milton read it, and so thousands of commentators have taught the world it should be read; forgetting that the history as John has written it, describes the *originator of the family, the very king who sought to kill the child* "who was born king of the Jews."

But as the abyss in this book is only another name for Rome, it can hardly be thought a strange thing to do to bind the descendant of this devil and cast him into Rome, to be there bound for a thousand years.

There is no doubt about the existence of the devil in Rome. But there naturally would be about the fact that he was chained. And if he were chained in Rome, there were some men left still in Judea, who had enough of evil in them to stands for the portraits of Satans.

The matter, however, is simple enough when it is remembered that Peter made his home in Jerusalem, and did a good work in preaching the gospel, and yet bore the name of Satan, which was given him by Jesus. But both John and Peter had it against Herod Antipas, that he had killed John the Baptist to please a dancing girl whose mother was a fiend; and had also mocked Jesus, and sent him back to Pilate to be judged; while Agrippa, the First, had put to death John's brother, and because he saw it pleased the Jews, had put Peter in prison in order to continue the work of pleasing the Jews by putting him to death. So when it comes to the disposing of these characters, it seems only natural that John should send the last remnant of that house to Rome, in the chains which habit had forged, there to spend the remainder of his days.

The whole picture is in perfect harmony with the habits of the man, and with the feelings of the outraged seer.

But it was equally natural to expect from such a family, as the Herodian, that some effort would be made to regain their lost power, and so John wrote: "He must be loosed for a little time."

He Now Returns to Note the Triumph of the Martyrs.

Chap. 20:4-6.

"And I saw thrones, and they sat upon them, and judgment was given unto them: And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God,

and such as worshipped not the Beast, neither his Image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.'' At the opening of the Drama, when the motive of the action was announced, the Martyrs received their spiritual justification, which virtually placed them on the thrones of judgment. They were then under the altar. Words of comfort were then spoken to them. Those words of comfort were followed with a reclothing of them in white, the significant symbol of their characters as seen in the other court to which they had appealed from the decisions of the lower courts which had sent them to be beheaded.

This reclothing of them really placed them on thrones. But now the ''little time'' of waiting is passed. The persecutors who had shed their blood had been seen in penal suffering, their great and glorious privileges taken from them, and they deprived of the name in which they had so long gloried, and made to bear the offensive one of ''Harlot,'' and ''Sodom,'' and ''Babylon,'' most hateful of all names. The anthem of victory which announced the reign of the King whom they had denied, had been sung in the hearing of those whom a just judgment had placed upon thrones!

Moreover, the worst foe of the Martyrs, the Dragon's last head is bound and sent in chains to Rome, so that the way was clear to announce the *enthronement* officially of those, who, by suffering for the King, and drinking ''the cup of which He drank,'' had gained the ''resurrection of the

dead'' and so could be formally installed on their thrones to rule for an indefinitely long period, called, according to the habit of the writer in speaking of unknown numbers, "'a thousand years.''

Nobody ever thought to make the army of horsemen who came from the Euphrates as large as John saw it to be; for 200,000,000 is so large a number for an army of actual horses, that no man could control it, and no country feed it. But the ''winds'' which composed that army, could well be represented by such a large and indefinite number. And so the number of the years of the reign of the Martyrs could be stated in that indefinite way, as a thousand years. And this reign was their formal resurrection from the false judgments pronounced upon them by men, under which judgments they had been sent out of the world.

Such a resurrection the writer of the Epistle to the Hebrews represented the martyrs as expecting when ''they refused deliverance from the persecutors,'' in order to receive the ''better resurrection (Heb. 11:35).

Corresponding to and in contrast with this resurrection from disgrace and suffering into honor and power, is the death of the rest of the dead of that Age.

''The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.''

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God

and of Christ, and shall reign with him a thousand years."

This is the blessedness which Paul said he had not yet attained, but which he was anxious to attain, viz., the resurrection of the dead. In some way or other Paul and John seem to have formed the same estimate of that restoration from calumny and disgrace which was to reward the faithful witnesses for Jesus. It was a *"resurrection"* according to the thought of each. But for the persecutors, for those who had rendered a false judgment against the martyrs of that Age, there would "be no resurrection." The second death had power over such, who, in the thought of John, were "without the gates." And to be "without the gates" was to be unholy still. And to be unholy is to be dead, spiritually. This was the condition of the rest of the dead.

But those who "attain to the resurrection of the dead," are out of the power of a second death; "and shall be Priests of God and of Christ, and shall reign with Him a thousand years."

These are most fitting statements to be made at the conclusion of such a work as this which John has been writing, in which the characters of that age, and the results of the persecutions which ended so disastrously for the persecutors, and so triumphantly for those to whom the word of comfort had been spoken are made known.

Nothing less could have been expected in the summing up of the whole transactions, than to represent the crushed and beheaded ones as at last resurrected from all their trials, and not

only clothed in white, and with victors' palms in their hands, but at last seated on thrones, and reigning with Christ an indefinitely long time, a thousand years more or less.

But the rest of the dead lived not! How *could they?* Their Age had come to an end. It was consummated. For those who constituted "the Great City" there was no future. Their city was destroyed. Their temple, the glory of the Land, was burned; they had no altar, no Priest, no promise of restoration. They belonged outside of the gates of the city which God had been building for the men of faith, and there they must stay. They lived not again while the martyrs reigned.

"The rest of the dead" does not mean the whole of humanity who had died before that age, nor the whole of humanity who should die after that age had been consummated, but the rest of that persecuting age. The visions revealed to John such vast numbers who had lived and suffered in the past, and who were then wearing white robes, that he was filled with amazement. These were not the dead of which he was speaking. Nor was he speaking of the dead who "henceforth should die in the Lord;" for it had been announced by the angel who gave the characteristic of the new age, that "these are blessed because they do rest from their labors, and their works do follow them." But "the rest of the dead" were those who died while these things were taking place; and who died as persecutors, or as partners in the persecutions, and murders

and lies of those "who loved a lie and hated those who loved the Truth."

The exceptions made in the visions limit the term, "the rest of the dead," to the dead of that particular age, the age the consummation of which was the subject of our Lord's discourse when appealed to by His disciples to tell them the marks of its approach. In this age there were dead who would not live again.

However, the attempt would be made by some one representing the Dragon, to live in power once more.

This St. John anticipated would be attempted. The attempt and its disastrous failure is taken up and described in the remaining verses of this chapter.

Satan Loosed.

Chap. 20:7-10.

The loosing of Satan, or, as I understand it, of some representative of those Satanic men who represented both Rome and the woman in the character of kings, is now announced.

St. John, from his knowledge of the family, could safely venture on a prophecy that some time in the future some representative of the family would make an effort to take the Province of Judea from the Romans and restore it to a Jewish kingdom. This effort is described in the figures furnished by Ezekiel when describing the irruption of the northern nations called "Gog and Magog."

John prophesied that such an invasion of the Province of Judeah, would be undertaken, and that the promoter of the enterprise would be this "loose Satan."

The business of a promoter is mainly to deceive. Satan did this work quite as well as the Persecutors had done theirs; or as the Pretenders to the throne of England did theirs, in causing invasions in the interest of the Stuarts.

Charles I is still considered a saint by a large number of English people, who might easily be deceived into following some of his blood into a war for the restoration of the crown to the Stuart family. The Bourbons in Spain do not cease to dream of regaining their lost power. The Herods seem to have been sized up by John, according to this scale. And so the prediction that a promoter of war, would in the future, get the ear of those Northern or Eastern nations and their kings, and so lead them into making an invasion into the Holy Land for the recovery of the kingdom of which the Romans had deprived them.

The war, as most commentators have seen, was to be "*on the Land,*" the Holy Land, as Prof. Cowles clearly sees.

The nations deceived, were those dwelling *outside of the Land,* and at its "four corners." This statement localizes the war which is not carried through the Earth, or habitable world, but is confined to the "Holy Land."

The Gospel wages a war over the whole earth. Its messengers are commanded to go from the *centre* out into all the world, to preach the Gos-

pel to every creature. Its war then began against all kinds of evil which are characterized as Evil by giving them this evil name of Satan. This war has always been on; and the victories have only been won by the combatants "not loving their lives unto the death." The Gospel war is distinctly a war of aggression.

But this war which the released Satan originates is a war upon the Saints, and upon that portion of the nation called by St. John "the Beloved City."

The aggressive character is clearly seen from the statement: They went up over the breadth of the Land and compassed the *Camp* of the Saints, *"and the Beloved City."* The words are well chosen and are quite significant here. For they give to the Jewish people their ancient name, the name by which the Apostles knew them. They are *Saints.*

The City John has seen symbolically destroyed. He has spent his strength in describing the event. He has seen the great stone, like a mill stone, cast into the sea to indicate the total and irretrievable destruction of the Great City, with all that made it a city of power; its Priesthood and its Kings, its Temple and its Great Stones, which have been all cast down.

The people who have survived the destruction are no longer placed in a city, since they have been sent out into the wilderness, as their representative, the scape-goat had been annually sent, as a warning to all to heed what was taught them in "measure, and trope," and speech of the Son. These do not have a city, and are not

represented as a city; but are the escaped of the nation and seen *in a Camp.* This was the way the apostles viewed the matter, as is found by the language of him who wrote the epistle to the Hebrews, whom he calls to come out of the camp and so connect their lives with him "who suffered without the Gate." With this body of the nation there is also connected "the beloved city," whose history John had been at such pains to record in these visions. The "Beloved City" can be no other than the bride who "had made herself ready," and whose marriage was the great thing which added honor and power and life to those who were bidden to it. The full description of this Beloved City is yet to come and will soon be given.

In this book it will never do to guess at individualities, but wait till the author is pleased to designate them by some particular epithet as in the case of the Tail of the Dragon; or, as in this case, when he makes his final description of the Bride, which has appeared, as the Holy City, and here, as the Beloved City, who with the Saints, were encompassed with this army which came up from the four quarters of the land, and were there defeated.

Fire came down from God out of heaven and devoured them. And the Devil that had deceived them was cast into the lake of fire and brimstone where are also the Beast and the False Prophet; and they shall be tormented day and night unto the ages of ages."

Such is the end of this family which was created by one who in character was a Dragon, a Satan, a Devil.

If anyone thinks that John has given the family too black a character, let him read Josephus, or the little book of Dean Farrar's, giving the history down to the going to Rome of the last *historical head.*

The Judgment.

Chap. 20:11-15.

The mistranslation of a single word in our Lord's answer to the question: "What is the sign of thy presence, and of the consummation of the Age?" had misled ordinary readers into thinking that the judgment for which they *of that generation* were to watch, would not take place till the end of the world.

Of the end of the world, in our sense, Jesus never spoke. But He did speak of "the consummation of the Age." And He not only spoke of it, but gave a picture of the judgement *then impending over that generation* for which His *hearers* were to watch.

John, having heard that address which was made in answer to a question asked by himself, and James and Peter, and having embodied so much which he then learned was to characterize the event, could not complete the picture of the men and things of that age without giving the conclusion of that address which ended in a Judgment scene, in which Jesus acted as Judge, and dispensed enternal justice according to a rule not then recognized as one by which to determine character, but which was to be the rule by which all men in the future were to be judged,

viz.: "Inasmuch as ye did deeds of love, or neglected to do them, ye did them, or denied them to me."

That John had this address before his mind, is evident from the quotation he takes from it when he writes of the Great Day of God, the Almighty. "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments." And having done so much to illustrate the discourse of his Master, he must needs, in order to complete his work, give the Judgment scene, in which the *people of that Age were judged.* Accordingly in the sixth vision of the conclusion, he saw a great white throne, and Him that sat upon it, from whose face the Land and the Heaven fled away, and there was *found no place* for them.

It must not be supposed that the natural land, and stars, were driven out of existence. On the contrary they still remain the Land to become the place for another people among whom God will make His habitation and be their God, while they shall be His people.

The language, however, is very significant, when understood as pointing to the destruction of the civil and religious institutions of the Jewish people. These were to flee away, and no place could be found for them at the conclusion of the war which executed the decree of Judgment. The war made upon the Woman by the horns of the Beast was designed to clear the country of those priestly and royal persecutors, whose history was to culminate in the Judgment.

The Prophet Isaiah was in the habit of distinguishing the rulers of the Jewish people by the words Heaven and Land. In his opening words to his first recorded address, Chap. 1:1, he calls on them in these figures to hear, and then, in verse ten, according to his usual custom, he addresses them in literal terms as "the rulers of Sodom."

Dr. Joseph Addison Alexander says, "this is his style." An example of the same thing is found in 65:17-18, in which Heaven and Land in the 17th verse become in the 18th, "Jerusalem and people." The matter thus becomes simple. John saw the old institutions give way, "*having no longer a place,* since the Temple had been destroyed, and the civil power of the state absorbed by Romans.

The description of the proceedings then follows. "Every one of that Age stood before the throne. And the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it. And Death and Hades gave up the dead which were in them: and they were judged, every man according to their works. And Death and Hades were cast into the lake of fire. This is the second death, even the Lake of Fire."

And if any man was not found written in the Book of Life, he was cast into the Lake of Fire.

This Judgment was to finish the Age, destroying the institutions which had failed, and also the supporters of them; and going so far as to destroy the prison house in which the dead had been detained, and Death, the supposed keeper

of the gates, whose power had been destroyed by the confession of Peter, and those who constituted the Church, which was founded on it, and endowed with power in consequence of it. The gates of hell should not prevail to hold those within, whom Christ had made free. And so John sees the Gate Keeper and the Hades whose gates he defends, dead, and, with other dead of that Age, cast into the Lake of Fire. This clears the ground for the fulfillment of the promise made by the voice from heaven, that, "Henceforth, blessed are the dead who die in the Lord, who are not tenants of Hades, but rest from their labors, and their works follow them." This is the characteristic of the new Age. The fear of death is removed by the destruction of those things which detained the soul from the place the Lord had prepared for it. This closes the scene for that Age. Its institutions are no longer to be found, and the people who supported them, are judged, and rewarded, according to their works, as in the original discourse on the Consummation of the Age.

The New Heaven and the New Land.
Chap. 21:1-2.

The vision of the new heaven and the new land naturally follows the vision and destruction of the old. This is the new heaven and new land which God promised to create, and which constituted a Jerusalem which should be a rejoicing, and her people a joy."—(Isaiah 65:17-18). The creation of these was to be destructive to the sea. "It was to be no more." In this is the prophecy of the results of the rule of the new powers,

called the heaven and the land. It was to be a force which should conquer all other civil and religious organizations, so that relatively to Jerusalem there would be no west. Rome, the then master of the world, would be mastered by the new kingdom of heaven which John was then permitted to see as a Holy City, a *new* Jerusalem, coming down out of heaven from God, "made ready as a bride adorned for her husband."

This great sight was emphasized by a great voice from the throne, saying: "Behold, the tabernacle of God is with men, and He shall be their God and they shall be His peoples; and God himself shall be with them, and be their God."

The New Jerusalem is no longer to be composed of one, but *several people;* a fact which does away with national distinctions, so that relatively to these *peoples* there is no west, and so no Roman empire, but a kingdom of God, a beloved city, a holy city, a New Jerusalem, whose existence is a rejoicing because the abode or tabernacle of God who shall wipe away every tear from their eyes; and because in it there shall be no more death; neither mourning, nor crying, nor pain since the first things *are passed away,* and He that sitteth on the throne said: "Behold, I make all things *new.*" And He saith, "Write! For these words are faithful and true." And He said: "They *are come* to pass. I am the Alpha and the Omega, the Beginning and the End."

"I will give unto him that is athirst of the fountain of the water of *life* freely. He that overcometh shall inherit these things; and I will

be his God, and he shall be my Son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

This sketch is complete in itself. It is the vision of Isaiah filled out. It shows the new in the fulness and completeness of its work. God tabernacling with men, and men enjoying perfect freedom from spiritual death, and the miseries consequent on such death. All peoples are now alive unto God, and consequently, are done with tears, and death.

But John, according to his habit of composition, is not content to end simply. There must be a climax even to his description of the Beloved City. And so he has *another vision* of the Bride which is given in chapters 21:9-27 and 22:1-7.

The Climax in the Description of the Bride.

"And there came one of the seven angels, who had the seven bowls, who were laden with the seven last plagues; and He spake with me, saying: Come hither, I will show thee the Bride of the Lamb. And He carried me away *in spirit* to a mountain great and high, and shewed me the *Holy City Jerusalem*, coming down out of heaven from God, and having the Glory of God."

The order to measure the Holy City in its completeness has been held in reserve ever since it was given.—11-1. It is true that the measurement of its parts began at once, in giving the history of its temple and altar, while announ-

cing that, as a whole, the Holy City would be trodden under foot forty and two months. The order, however, has lost nothing by the delay. Those who trampled it down have been dealt with as persecutors, and made to suffer the penal inflictions due to their crimes. The leading men of the Old Heaven, and Land, and He of The Sea, have been cast into the Lake of Fire which is the second death. The persecuted have been watched over and guarded from harm during the storms and desolations caused by war. The new order of things has been introduced; and the time has come for carrying out the order to measure the Holy City in its entirety when *temple* and *altar* and *worshippers* are to be treated as *one perfect whole.*

Into this final description of the Holy City, which He has just, in his first sketch, called the *New Jerusalem,* or new Kingdom of God, he crowds all he has learned from Isaiah, and Ezekiel, in order to set out the splendor and symmetry, and endowments of power and privileges, a freedom from evil and belonging to the Bride whom he sees coming down out of heaven from God.

The origin of the Kingdom ordinarily called the Church of the Living God, is here made known first of all. The Holy City, the Bride *comes from God.* Her moral beauty is set forth in the insignia with which she was clothed. She is not merely clothed in linen, white and pure, the sign of her righteous character; but she has upon her the Glory of God, the symbol of the divine goodness, showing that she is good, merciful, loving in character and actions. This is the

significance of the statement, "having the glory of God."

She also had power to give Light, such as only belongs to the most precious stones. And she was walled about with a wall great and high, which had twelve gates. Her foundations were precious stones which bore the names of the twelve Apostles. John, when he wrote this, had not yet become acquainted with that thirteenth Apostle who spent near twenty years of mission work before he met the council at which John gave him the right hand of fellowship. And as he had not met Paul, he could see only twelve manner of foundation, and the twelve names already known to him. These foundation stones undoubtedly had a significance which set forth the different characteristics of the city as it would appear in its final development. The world is only just learning that "the Twelfth is an Amethyst," is the especial stone for the present age, which is working towards becoming a *sober water* drinking city. Like him who drank "of the brook by the way—therefore shall lift up the head."—Ps. 110-7.

The proportions of the city were in perfect symmetry, complete as a cube. Naturally a Jew would look for a temple, and so he needed to explain what he had already hinted at and suggested in the first order of measurement, "That The Lamb was the Temple." The one in stone being but a "parable" of the one who was manifested in the flesh. And so he announced that he "saw no Temple therein for the Lord God and the Lamb was the Temple thereof."

And this Temple gave its light to the City so that no sun or other luminary was needed.

And as for that great essential in a city which is so necessary for life and comfort, viz., pure water, the river of water of life, bright as crystal, proceeding out of the throne of God and the Lamb, was seen in the midst of the city giving water to the trees of life whose leaves were for the "healing of the nations." And in the midst also is "the throne of God and the Lamb," which necessarily excludes all who do not serve Him.

And again, all he had before said of the felicity and health, and life of those who compose the city, he sets forth now, in the single phrase: "And *there shall be no night there!* and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for the ages of ages."

Again he is told: These words are faithful and true. And they need to be repeated in the ears of all doubters, and in the ears of all misreaders of the great prophecy about the creation of the Kingdom of God, and the constituting of believers into a "kingdom of priests," that they may come to appreciate the age in which they live, and recognize that "the age to come," which the Apostles were looking for, has already been seen coming down out of heaven from God. These words *are faithful and true.* They shall reign. And the Lord God, the God of the spirits of the prophets, sent His angel to shew unto His servants the things "which must *shortly come to pass.* And behold I came quickly. Blessed is

he that keepeth the words of the prophecy of this book." Thus John concludes his long delayed task, to "measure the temple, and the altar, and the worshippers" who compose the Holy City which was to be trampled down for forty-two months; but whose inheritance was to become the tabernacle of God, the Light of the World, and to reign for ages of ages.

Again the greatness of the revelation which the angel had made, overpowered John, who fell at his feet to *worship,* and was again told to worship God. Fellow-servants have no claim to such worship, and it should not be offered to them.

The angel who had been shewing John all these things, and forbidden John to worship any one but God, thereupon gives way to Him who had the right to be worshipped; and also to lay commands upon John, which he at once proceeds to do.

"And He saith unto me: Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness yet more: and he that is filthy, let him be filthy yet more: and he that is righteous, let him do righteousness yet more: and he that is holy, let him be made holy yet more. Behold, I come quickly; and my reward is with me, to render to every man according as his work is. I am Alpha and Omega, the First and Last, the Beginning and the End. Blessed are they that wash their robes, that they may have authority over the Tree of Life, and may enter in by the gates into the City. Without are dogs, and the sorcerers, and the fornicators, and the

murderers, and the idolators, and every one that loveth and doeth a lie."

Having assured John that the Angel, whosoever he was, did not testify concerning the churches without authority from Him; and that this authority might have the greater weight, He at once identifies Himself by name, the name under which John had known Him while in the flesh. "I, Jesus, have sent mine Angel to testify unto you these things concerning the Churches." A word which may cover what was said of the *seven* churches which were in Asia, and also what has been said of the one called The Great, the Persecutor of the Saints I; but also the one which was persecuted, and was known as the Holy City, the New Jerusalem.

The revelation would not be complete without this personal identification, and so it is at once given: "I, Jesus, have sent mine Angel to testify unto you these things concerning the churches. I am the root and offspring of David, the Bright and Morning Star."

Of all stars He is the brightest. Those who ministered to the seven churches had their imperfections and faults, and shone only with the light they received from Him. And He was the Star of the Morning. The others were stars who had been looking for the Morning. But He was the Star of the Morning, and had no care for the night which was passing away, while He, the Bright and Morning Star, was about to introduce the day to take the place of the darkness, which was to pass away in storms of war, and bloodshed, while the grapes of the old vine, which had

been planted as a right vine, but brought forth wild grapes, were being gathered.

The Promise for the Future.

Chap. 22:17-20.

The darkness now must give way for His light. And so He stands at the close of this account of the judgment of God upon all wrong-doers of that age, and leaves the promise of spiritual blessings which would now be the inheritance of the new church. and of all who heard the call and accepted it.

"And the Spirit and the Bride say, Come! And he that heareth let him say, Come! And he that is athirst, let him come, he that will, let him take of the water of life freely."

His testimony unto every man that heareth the words of this, the prophecy of this book, is: "If any man shall add upon them, God shall add upon him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City the things which are written in this book."

Concluding Testimony.

He which testifieth these things saith: "Yea, I come quickly." To this John responded: Amen, come Lord Jesus.

Then the letters and the prophecy close.

Then the thought of the writer reverts to the seven churches, to whom, in the opening of his Revelation, he had sent greetings, and again he

sends the words of blessing: "The Grace of our Lord Jesus Christ be with all the Saints. Amen."

And so closes this wonderful Book, so full of encouragement to those who suffer, that their vindication will come even while they are praying for it; and so full of warning to those who organize in wickedness to put down the faithful, and to the weak and helpless. Justice and judgment are the habitation of His throne. Vengeance is His, He will repay. The Judge stood at the door when James wrote, and Peter wrote: "The time is come for judgment to begin at the house of God: and if it begin first at us (the Jew) what shall be the end of them that obey not the Gospel of God?"